YOUNG MAN'S AID.

HOME;

itck; Scenes and Characters, illustration in No. III; just published, for a grewster's.

June 16 NEW BOOKS.

nd for Sale by CROCKER & BREU Arabia Peirms, and with a Map and Eugravia of Europe, during the M

PAPER FOR YOUTH. PANION is a small Juvenile ry week, by N. WILLIS, at corder, No. 11 Cornhill. Pr vance.—Six copies for \$5,00, ed in June, 1827, and has he ribers ever since. and Moral Instru

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ich we have ever paid groot of which they belong is a dily carrying to a high carrying to a high the more than the super who behold the super and Adam's skill in an even the super super and the super su

wont, glanced at the pla testimoning of the order in the descriminating and the Atlantic, than add anythin limit which the New York life the American path of th

Ther & I well Boston Recorder.

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and he plays on me whatever tune he pleases. I have done many things which some people call sins, but it was not 1, God did the whole, and as he is powerful, he can make sin holiness, and holiness sin. All is the same to him. When I worship a stock, a stone, a lump of clay, or a figure made up of mud and cowdung, I worship God. When I worship a Brahmin, a cow, a monkey, or a snake, I worship God, for he is in every creature and thing, and every creature and thing in him. When I worship any of the three hundred and thirty millions of gods and goddesses, I worship God, for he is in each of them, and did all the works of whatever kind which are attributed to each, and consequently all are good, and ought to be called so. Yes! this Universe is God, and God is the Universe. All religions are the same; mine is good for me, yours is good for you. Heaven is nothing, hell is nothing,—no one ever returned to tell us what he had seen—let us eat and drink for tomorrow we die—death is nothing to me—it I go to hell, I go, what then? Hell was not made to remain empty—I may go to it as well as any other individual—all the world goes in the same way that I go, all do the same works, love the same objects, segk the same pleasures, and if we all meet in hell, what then? will only be "a bhurna lumasha," i. e. "a piece of fine fun!!!" This, my dear brethren, is the very language they have used in speaking to me, on many occasions; these are the principles which actuate the great mass of the people in this land of idols, and these their prospects for eternity; and as idolatry is the same in its nature, origin, and consequences, all over the world at every period of time, and under the world at every period of time, and under the world at every period of time, and under the world at every period of time, and under the world at every period of time, and under the world at every period of time, and under RELIGIOUS. THE ENTREATY Of a Missionary, in Surat, Western India, to Christians of all Denominations, in Europe, [Continued from our last.] Again, allow me to entreat you to obtain full, percel and Scriptural views of the present poral and spiritual condition, and future pros-cets of the heathen. It would make no imas of the heature. It would make no im-sision on Christians generally in these days alk to them of heathen unnocency, prime-happiness, and all but paradisincal purity which unevangelized nations and tribes live, the times have passed away, and those falla-us pictures of imagination have all gone to before the stubborn facts which have h brought to light by men who have lived died in the service of the heathen. The which for ages covered the moral destituought to light by men ed which for ages covered the moral destituan of many countries from the eyes and symathics of the people of God has in a great
beautre been removed. But still it is truly
antial to consider, after all that has been said,
reiten, and done by a few truly alive to the
siriual state of idolaters, how very small is
be amount of correct information respecting
been, possessed even by many, who in several
espects are worthy of being called, intelligent
trivitions. The moral—the spiritual condian of the heathen world is comparatively litle know by many who are highly esteemed in
occhurch. But their state ought to be known on by many who are nightly exteemen in much. But their state ought to be known ight be known—and our knowledge of its of their awful condition should deeper our hearts, and in subordination to the peets for eternity; and as idolatry is the same in its nature, origin, and consequences, all over the world at every period of time, and under every diversity of circumstance, what I have written gives a brief view of the awful moral written gives a brief view of the awful moral terials by which this knowledge may be observed are in abundance; but alas! there is not eneral disposition among Christiaus to seek. There is a great deal more anxiety manited to become acquainted with the dress, dwellings, the manners, the wars, the civil agry of our perishing brethren, than there is know their spiritual state, the nature of ar religious services, the character they are maning for eternity, and the kind of preparamoning for eternity. f God and regard to his glory, prove one chief springs of exertion on their behalf. ng for eternity, and the kind of prepara-hey are making for that day when we meet them at the bar of God. This not to be the case with the blood-bought man race? Consider also, that all these immortal beings "are bone of your bone, and flesh of your flesh; for God has made of one blood all nations of men for to dwell on all the sples of Christ; or if it does exist, means that he used for its immediate removal, and nothing had been written or spoken at those who have never sojourned in a hear had have no valid excuse for ignorance poeting their state and character. The poeting their state and character. The consequences is plainly revealed to us in sen that have no valid excuse for ignorance specting their state and character. The thole subject of idolatry in its origin, nature, and consequences is plainly revealed to us in the Bible, and we ought to study with the deep-attention, and self-application, those parts divine tenth where it is made known to us, and to give God no rest till he is pleased to rise and sweep the whole system from the order. Read and study with meditation and sayer that amazing exposure of the folly and apply of idolaters, contained in the forty-earth chapter of the prophecies of Isaiah, from the light to the 20th verse. Is it possible to serieve of greater sottishness, or more palpace leaded by the case are to be seen in every head and, they are before our eyes every day to ladin. In this description given by the ophet there is no exaggeration. It is true to the two very letter. We have indeed seen, possible, still greater folly. We have often badd the people fanning the insensible block applications, and polluted hearts and transferred the worship due to their shouleds and blocks of stone instead of the true and, and transferred the worship due to their shouleds the most individuals. And blocks of stone instead of the true and, and transferred the worship due to their shouleds them to invest millions of beings the divinity, who have been, if ever they had tread existence on earth, ringleaders in crime, be pattons of every vice, and whose histories as abuninable that parts of them can never by the pattons of every itee, and whose histories as abuninable that parts of them can never the patton of every hone as some measure commensurate with the urgency of the case, and the tremendous responsibility and the winds, dark imaginations, and polluted hearts we also abuninable that parts of them can never the pattons of every vice, and whose histories as abuninable that parts of them can never the pattons of every vice, and whose histories as abuninable that parts of them can never the pattons of every vice, and whose histories as abunina

th divinity, who have been, if ever they had ead existence on earth, ringleaders in crime, patrons of every vice, and whose histories abominable that parts of them can never ranslated or read by Christians. Hence eeople sin without remorse, under the pat-ge of their gods, and the books which con-their histories, and which they consider as Hence in many of their acts of wormost disgusting impurities, filthy and iron-hearted cruelties prevail. "It moves that they have midnight assembly which, and in the presence of their capital and problems of their capital and problems." e most deplorable scenes are exhibited es such as never can be described by the heir own lips are a shamed to utter the." Hence the character and conduct of the live in the love and practice of idelexactly what might be expected. On of the subject read with attention and n the 18th verse to the end r. Missionaries have been cen-cribing the vices of the heathen in age too highly colored, but can any lannore highly colored than that used by le Paul respecting the nature, origin, equences of idolatry in the verses to have referred. All we say is, that apostle said of idolatry and of the rs it formed in his day, is true of idol-y. By being continued in for nearly hars, it has not become better than it his time. As to the preparation they sing for eternity, and their prospects everlasting ages, it is enough to say in strict accordance with the characin strict accordance with the charac-ir gods, the nature of their worship, prevailing desires of their own minds.

ss into eternity, one after another, the

d its pleasures, as darkness is inca

welling with light. None of the gods ney serve can pardon their sins, remove flution, sanctify their natures, and pre-em for that holy place, into which g shall enter that defileth, or that work-

minution, or that defileth, or that work-minution, or that maketh a lie." They heir little day without God, and at death ernity without the least vestige of hope! he Christians and not pity them! "I," poor heathen in Western India, "I, 11 I know not whence I can, "I,

m 1? I know not whence I came, nor I go. It is all illusion. My relations thing to me. I am nothing to them. is nothing to be desired, or avoided, and die just as Fate pleases. God, if

n with this world, as some say he ha nt punish me, because in so do

old punish himself, for I am a part of God that speaks in me is God—I am the fiddle

nothing to me—he is neither my referred to the control of the contr

pollution and guilt, as completely en, and as incapable of enjoying its

the whole human family to repose in holy peace under the authority of him whose right it is to reign. This is the great object before the Church. This is the result which ought to be aimed at by all the disciples of Christ. [To be continued.] For the Rusten

erime that is ruinous to man, and dishonorable

everlasting burnings, and respecting whose conversion you are commanded to pray to Him who alone can save their souls from eternal death! In joining yourselves to Christ's people, in giving of your property to assist in sending Missionaries and Bibles to the heathen, and

in actually encouraging and sending out labor-ers to the dark places of the earth, you have

these—will prove lasting as the throne of God, Be entreated then to feel more on this important matter; let your anxieties for the conversion of the world increase; let them be more in unison with the feelings of the Apostles and first Christians in their best frames,—think

more of the entire sinfulness, the awful con-

demnation, and the terrife prospects of six hundred millions of your brethren—think, oh! think, of the dying love of Christ—the offered bliss of heaven—the threatened woes of hell,

bits of neaver—the threatened wees of helf, and under these feelings pray with more fervency, more azonizing desire, more of that faith, which, with unyielding grasp, lays hold of the promises of God, and will not let him go, till he answer your supplications, purify his whole church, send the gospel to every creature, take the veil from the minds of the Lews, convert the Mahomedans, sween idela-

Jews, convert the Mahomedans, sweep idolatry with all its curses and crimes from the earth, and, by the influence of his Spirit, bring

ever and ever! The results of one-of

RISTORY of the POOR of ENGLAND. NO. 11. The poor of England, as a class, began to be The poor of England, as a class, began to be known about this time, (1400.) Many of those who had been in slavery were incapable of self-direction and self-support. They required the aid of their fellow men. While the feudal system prevailed, each individual in sickness and in infirmity looked to his superior for maintenance and protection. The lords for maintenance and protection. The lords took care of their men, as they did of their beasts. When the system declined, and men censed to be life apprentices, they had to depend in impotence or old age, on their own prudence and forethou ht, or on the charity of

In bondage, men were like brutes, without

and he plays on me whatever tune he pleases. knowledge, prudence or economy; in a state Funds were raised in various ways for the deliver us from temptation and evil. Popery knowledge, prudence or economy; in a state of freedom these qualities are indispensable to the prosperity of society. Hence, education and the domestic virtues must keep pace with the extension of personal freedom, or little is guined to human happiness. Many who had been slaves, on being enlarged, became value and slaves, on being enlarged, became value been slaves, on the grants, and severe laws were made to suppress begary. These enactments were ineffectual, and in 1383 and 1391, provision was made that a portion of the tythes, or revenues of the clergy, should be set apart for the maintenance of the poor. The transition from slavery to free labor produced evils that engaged the attention of the present system of assessments by parishes, for the relief of indigence. Attempts were made to analyze the mass of vagabondage, imposture and real destitution, to punish the former and relieve the latter. tion of the present system of assessments by parishes, for the relief of indigence. Attempts were made to analyze the mass of vagabondage, imposture and real destitution, to punish the former and relieve the latter.

By an act passed in 1530, beggars were de-

vided into two classes; namely, the aged and impotent; and vagabonds and idle persons; and justices were empowered to license persons of the first description to beg within certain limjustices were empowered to license persons of the first description to beg within certain limits. Their names were registered. Begging without license, or beyond the limits assigned, subjected offenders to imprisonment and privations. Able bodied vagabonds, found begging, were flogged to the cart's tail. A few years after, the plan was changed, and it was ordered by legislative authority, that alms be collected on Sunday, holidays and festivals, so that none should be compelled to beg openly. "All ministers in their sermons, collations, bidding of the beads, confessions, and at the making of wills, were required to exhort, move, stir and provoke people to be exhort, move, stir and provoke people to be liberal in contributions towards the comfort liberal in contributions iowards the confort and relief of the poor, impotent, decrepid, indigent and needy people, and for setting and keeping to work the able poor. Certain poor were directed to go round twice a week to householders and collect broken meat and refuse drink for equal distribution among the indigent; but precautions were taken against the embezzlement of parochial alms and doles by constables and church wardens.

At this period, which was before the Reformation, the clergy of England were proprie-

At this period, which was before the Reformation, the clergy of England were proprietors of seven tenths of the whole kingdom. The revenue of the religious houses, namely, monasteries and convents, was enormous. Henry VIIIth suppressed these establishments, and the aristocracy seized on the abley lands, benifices and tithes, *At the gates of the religious houses, alms had been distributed to the poor, and the unhappy recipients, when deprived of this dependence, became miserable vagrants and beggars; and in addition, 50,000 vagrants and beggars; and in addition, 50,000 monks are said to have been converted into monks are said to have been converted into miserable state pensioners. They were unac-customed to the active exertions of industry, and were thrown among the busy crowd, to whose manners and modes of life, a long se-clusion had rendered them indifferent. The necessary consequence of forcing so many help-less beings on society, was to add to the amount, and still more to aggravate the spectacle of wretchedness under which the community suffered, and which the legislature vainly essay. ed to subdue. Idleness appears to have been the prevailing evil of the times. To conquer this propensity, severe laws were again and again resorted to. It was provided that if any son refuse to labor, and live idly three days, should be branded with a red hot iron on the breast with the letter V, and be adjudged a slave two years of the person who informed against the idler. The master was directed to feed the slave on bread and water, or small drink, and such refuse meat as he thought proper, and to cause the slave to work by beating or chaining him. If he absconded for fourteen days, he was to be condemned to slavery for life; and if he run away a second time he was liable to suffer death as a felon. These enactments were too severe even for that barbarous

age, and were soon repealed.

History tells us that the state of English so-ciety was wretched during the reign of Henry VIII, who executed his Laws with such severithe two special and perty they sweep put to death; and adds that even in Elizabeth's time, "rogues were trussed up apace;" and that "there was not one year commonly wherein 300 or 400 of them were not devoured and eaten and the two they are the are they are they are they are they are they are the are they are the are up by the gallows in one place or another." In spite of these sanguinary punishments, the country continued in a dreadful state of disorcountry continued in a dreadful state of disor-der. Every part of the kingdom was infested with robbers and idle vagabonds, who, refusing to libbor, lived by plundering the peaceable in-habitants, and, often strolling about the coun-try in bodies of 300 or 400, they attacked with vidual, nor of a family, nor of a town, nor of a nation, but of six hundred millions of immortal beings, who are living in the practice of every to God, and to whom you are united by the common ties of humanity;—of six hundred milions of immortal souls who are living under the curse of God, and liable to sink down into

try in bodies of 300 or 400, they attacked with impunity the sheepfolds and dwellings of people. The laws and police could not control these ruthless spirits, who rendered life and property insecure, and checked the prosperity of the country. The prevalence of indigence and crime has been imputed to the transition of the laboring class from villanage or slavery to freedom. A greater cause was probably the to freedom. A greater cause was probably the general ignorance. Schools were rare. ore the reformation, men were educated in monasteries, and women in nunneries, where the latter were instructed in writing, drawing, ctionary and needle work, to which was confectionary and needle work, to which was added in some cases, as high femule accom-plishments, the study and practice of physic-and surgery. The acquisitions of the former were limited to reading and writing, and a tincture probably of barbarous latin; but ignorance was so common, that it was recommend-to gentlemen unable to commit notes to writing, to notch a stick to assist their memories. When removed to the houses of their parents, both sexes were treated in such a manner as to preclude improvement. Domestic manners were severe and formal; the old affected a haughty reserve, and exacted an abject deference fro the young. The laboring class was grossly ig-norant; wages were fixed by law at low rates, and their diet and clothing were coarse. For nearly two centuries the price of labor was fixed by public proclamation. It was not then understood that prices of labor and commodi-ties were best determined by the proportion between supply and demand. It would now between supply and demand. It would now seem preposterous for the legislature to inter-fere with wages, diet, dress, or the employ-ment of capital. Unwise legislation, ignorance and barbarism throughout the sixteenth centu-ry, conspired to deprave and degrade men, and ry, conspired to deprave and degrade men, and to increase and perpetuate indigence. Parishes were directed to maintain their poor by alms and contributions, obtained by the gentle exhortations of ministers and the charitable persuasion of bishops. But it was soon found that funds in sufficient amount could not be raised in this way, and that the collectors would not render faithful accounts of the sums received. A new law provided for the punishment of delinquent collectors, and the statute adds, that if a person who has been exhorted by the Bishop, or his ortinary, "shall ob-

adds, that if a person who has been exhorted by the Bishop, or his ordinary, "shall obstinately refuse to give weekly to the relief of the poor, according to his ability, the bishop shall bind him by recognizance to appear at the quarter sessions; and at the said sessions the justices shall gently pursuade and move him; and if he will not be pursuaded, they are authorized to tax him a weekly sum, and commit him to prison till it is paid. This was the fifth of the acts of Queen Elizabeth. The Lord's Prayer bids us beseech God to

and new disposition of ecclesiastical property. ter authority than the Bible for any thing. We do not require the confirmation of tradition, and the unanimous consent of the fathers. We do not want any thing to back "thus saith the Lord." Yes, the keys were given to Peter; it is said so in Matthew, xvi. 19. This is one of those passages of Scripture which is not hard to be understood, as even they of Rome Reknowledge. I am glad our brethren of that communion agree with us that there is something plain in the Eible: that there is non-passage. Extract of a Letter to the Secretary of the M. M. S. from the Pastor of a feeble church. "The church has not been for a number of years an united church. The members are divided respecting some doctrines, and too much alienated in affection; some believing in direct divine efficiency in causing sin; that there is no more sin than is necessary for the glory of God, thing plain in the Bible; that there is one pas sage, at least, in which private interpretation arrives at the same result which they read who follow in the track of the agreeing fathers and the greatest good; that the very essence of I suppose, if we could interpret all Scripture as much to the mind of the Roman Catholics submission consists in a willingness to be con-demned for the glory of God, &c. The mem-bers holding such sentiments are self-wise, fond of pressing them on others, think preach-

sary that some one of the twelve should begin

the most cordial disciples of Christ, are not and cannot be perfectly of the same judgment, un-til the disclosures of eternity shall remove all darkness from their minds. was extended to all the disciples.

Well, Peter opened the kingdom of heaven, what became of the keys then? Why, there being no farther use for them, they were laid Says the Pastor of a church in Mass. "During the series of meetings in 1832, a club of the enemies of Christ were engaged in blasting rocks close by our meetinghouse, in order to annoy the meetings. Their wrath was made to praise God however, at the time. The broken rocks still remain as a monument of their opposition. Most of the company have since died a miserable death. One however, the son of a godly mother, whose heart was well nigh broken at his sin, and who has ever since lived to weep and pray for her son, came the other aside. I don't know what has become of them for my part. When a key has opened a door which is not to be shut again, there being no use for the key, it does not matter much what becomes of it. Hence, in the history of the Acts of the Apostles, we hear no more about the keys; and Peter, in his epistles, says never a word about them. He wrote his second epistle to put Christians in remembrance, but I don't find him reminding them of the keys. The truth is, having used them for the purpose for which they were given him, he had after I don't know what has become of them

broken at his sin, and who has ever since lived to weep and pray for her son, came the other day into our meeting, trembled and wept under the force of truth, arose and confessed himself the chief of sinners, and mentioned among other sins, his Masting of the rocks in 1832, to disturb the people of God then engaged in his worship. This man is now sitting at the feet of Christ, a new man, we trust." worship. This man is now sitting at the feet of Christ, a new man, we trust."

REMARKS.—I. How clearly is the grace of God, as now displayed in the conversion of sinners, the same free, sovereign and Almighty grace, which converted Saul of Tarsus into the elf-denying and persevering Apostle of the 2. We have no reason to despair of the "chief of sinners," especially if they are the

HOME MISSIONS.

UNHAPPY JARRINGS.

ing very defective which does not contain them, and are inclined to question the piety of those who do not assent to them. These members with only one or two exceptions are very inac-tive, think it wrong to have prayer meetings, or any other meetings except on the Sabbath; in short, do very little to promote religion, and

not unfrequently oppose what others do. I think it right to mention these things because they have occasioned a great deal of difficulty in this place. But the number of such persons

oes not increase, and their influence is rapid-

REMARK. -It is sad enough to have churches

divided and alienated by the influence of en-mies; but still more sad, to see them falling in pieces through the ill judged positiveness of

riends, on matters of speculation, about which

A FACT WORTHY OF RECORD. Says the Pastor of a church in Mass. "Dur-

ly declining.

children of praying parents.

3. The more our feeble churches are molest-

3. The more our feeble chareness are motested in their attempts to enlarge themselves and convert sinners, the more certain is their ultimate and glorious triumph.

4. Whenever a churchare panic struck by the violence of the enemy and flinch from daily, they have reason to expect an overthrow.

Var the Bastan Recorder.

THE LORD'S PRAYER VERSUS POPERY. The Lord's Prayer teaches us to address our petitions to God, our Creator, as the hearer of prayer. Popery teaches its followers to pray to the canonized names of a great multitude of dead nuns, and monks and saints.

The Lord's Prayer directs us to say, "our Enther who are in heaven." in prayer to Hum.

Father who art in heaven," in prayer to Him who formed our bodies; who is the "Father of our spirits;" who has nourished and brought us up as children. Another command of Christ is, "call no man your father upon the earth, for One is your Father which is in heaven." opery directs its victims to say our Lord God who art the Pope; our Lord who art the Bish

op; our father who art the priest.

The Lord's Prayer bids us pray unto God,
"hallowed be thy name;" which is an ascription of holiness to him, and a prayer that His name may be reverenced as sacred and holy. So is His name reverenced in heaven by those who "rest not day and night, saying, holy, holy, holy Lord God Almighty, which was, and

is, and art to come." Popery says, hallowed be the name of the Pope, and bids all the earth bow down before His Holiness of Rome. The Lord's Prayer teaches us to pray, "thy kingdom come;" which is to pray that the hearts of all men may be turned unto God; that every knee may bow, and every tongue confess to God; for "His kingdom ruleth over all." Popery binds its followers, by an oath, to pray and labor and do all in their power that the Pope's kingdom may come; an i compels every knee to how and every tongue to conf

every knee to how and every tongue to confess to him, or to his Bishops or to his priests or his saints or to the "graven images" which he sets up, for his kingdom is a spiritual and temporal dominion over all the earth. The Lord's Prayer commands us to pray, "thy will be done on earth as it is in heaven;" a prayer that all people may conform to the will of God and obey His commandments, who "worketh all things after the counsel of His corn will who deby becoming to His will in own will: who doeth according to His will in the army of heaven and among the inhabitan of the earth." Popery says that the Pope's wi shall be done on earth; that his kingdom rules over all; and that kings, emperors and poten-tates are all subject to him, and owe submission and obedience to his will.

and obedience to his will.

The Lord's Prayer teaches us to pray, "give us this day our daily bread," and to address this prayer to Him who "giveth to all men liberally; who provideth for the raven his food," Popery teaches that the Pope, by his infallible judgments, may take away this bread or any other of the good things which God sixeth.

forgive us our trespasses. Popery declares that none but the Pope and his priests can for-give sins; and not even they except they re-ceive a sufficient sum of money from the hands

bids us look for such deliverance to saints and exorcising priests.

Finally, the Lord's Prayer commands us to ascribe "the kingdom, the power and the glory" to God. Popery declares that these belong to the Pope.

J. A. B.

THE KEYS.

THE KEYS.

The Catholies, by which I mean Ronan Catholics, since, though a Protestant, I believe in the holy Catholic, that is, universal church, and profess to be a member of it, at the same time that I waive all pretensions to being a Roman Catholic. They make a great noise about the keys having been given to Peter; the keys of the kingdom of heaven. Well, it is true enough—they were given to him. The Bible says so, and we protestants want no better authority than the Bible for any thing. We do not require the confirmation of tradition, and the unanimous consent of the fathers. We as we do this, they would let us alone about

as we do this, they would let us alone about private interpretation.

Well, Peter has got the keys. What then? What are keys for? To unlock and open is one of the purposes served by keys. It was for this purpose, I suppose, that Peter received them. He opened the kingdom of heaven, that is the Gospel Church, or Christian dispensation, as the phrase "kingdom of heaven." often signifies. He opened it both to Jews and Gentiles: he preached the first sermon, and was the instrument of making the first converts among each. With one key he opened the kingdom of heaven to the Jews, and with the other to the Gentiles. This was a distinction conferred on Peter, it is true: but it was necessary that some one of the twelve should begin sary that some one of the tweive should regar the business of preaching the gospel. The whole twelve could not turn the keys and open the door. The power of binding and loosing, which was conferred on Peter when the keys were given him, was not confined to him, but, as Matthew testifies in the next chapter but one,

The truth is, having used them for the purpose for which they were given him, he had after that no more concern about them.

But many fancy that Peter kept these keys all his life, and then transmitted them to nother, and he to a third, and so from hand to hand they have come along down till what's his name at Rome has then now—the Pope.

And they was they keep startly the authority And they say these keys signify the authority given to the church, and especially to the popes. But I find no Bible warrant for this assertion. Christ does not say that he gave the keys to Peter to give to somebody else, and Peter does not say that he gave them to any body else, and no body since Peter has been able to produce the keys. This settles the mater in my mind. I want to know where the keys are. But some suppose that Peter took them to heaven with him, and that he stands with them at the gate of heaven, as porter, to admit and keep out whom he will. But this notion does not tally very well with certain passages of Scripture. Christ tells his disciples that he goes to prepare a place for them, and that he will come again and receive them unto himself. John xiv. 3. He will do it. He will not trust the business to Peter. "He that hath the key of David, he that openeth and no man shutteth, and shutteth, and no man openeth," Rev. iii. 7, is not Peter, but Christ. But the Roman Cutholics will have it that Peter is the one; and he having the keys, they think that they will all be admitted, while never a soul of us boar Peatestants will. They may ples that he goes to prepare a place for them, a soul of us poor Protestants will. They may be mistaken however. I do not know what

be mistaken however. I do not know what right they have to put in an exclusive claim to Peter. I see no resemblance between Peter and a Roman Catholic—none in the world. I never care to see a truer and better Protestant than I take him to be. But if he does stand at the gate of heaven with such authority as the Roman Catholics ascribe to him, yet I suppose he will not deny that he wrote the epistles cal-led his. Well, then, if he shall hesitate to admit Protestants, we shall only have to remind him of his epistles. He does not say any thing him of his epistles. He does not say any thing in them about his being Pope. No, he says, "The elders which are among you I exhort, who am also an elder." Not a word says he about the Mass, or the Seven Sacraments, or Transubstantiation. Let the reader turn to his epistles, and see just what he does say; I think he will not find any thing in the epistles to frighten Protestants.

But there is still another supposition, viz. that Peter is not perceptual porter of heaven:

that Peter is not perpetual porter of heaven; but each pope, as he dies, succeed to that office -one relieving another. I do not know how it is, but I judge if all the popes have been in their day porters of paradise, many of them must have tended outside. They have not been universally the best of men, I think his tory informs us. But I will not mention any

One thing more. In Roman Catholic pictures and prints (for that very spiritual reli-gion abounds with these) you will see the keys of which we have been speaking represented as made to suit all the complicated modern as made to suit all the complicated modern wards, as if fresh from some manufactory at Birmingham or Sheffield! I do not suppose the keys Peter received answered exactly to this ingenious representation of them. - Nevins

A NOBLEMAN PREACHING THE GOSPEL. Extracts from Rev. Mr. Ely's Journal at Mar-

Visited the hospital to-day. Spoke to a French patient, who said his sufferings were very severe. I pointed him to the great Physician of body and soul, and held up to his view the blessings of the gospel; he was affected, and could scarce restrain his tears. Went to the bed of another, who had come in since my last visit, and inquired after his health; he appeared to be in a consumption, and I was most agreeably surprised to find, by the exchange of a few remarks, that he was a child change of a few remarks, that he give sins; and not even they except they receive a sufficient sum of money from the hands
of the sinner.

The Lord's Prayer bids us entreat God to Whole No. 1122.

with whom he could speak of these things and that whom he could speak of these things and be understood. Prayed with him, and promised, at his request, to visit him again soon. To meet with a Christian here is like meeting with an oasis in a desert. This evening, however, I have met with another, and he a minister and a lord!

A very genteelly dressed, and quite young a lord!

A very genteelly dressed, and quite young gentleman, called upon me a little after candle-lighting, and introduced binself in a manner work with a specific production. He lighting, and introduced himself in a manner of most winning modesty, as a clergyman. He was on his way to Italy, and hearing of the work in which I was engaged, he wished to give me a trifle towards our chapel, and to inquire if he could preach on the coming Sabbath. Our conversation took a spiritual turn, and developed, on his part, a soul full of piety, and well versed in the Scriptures, and in the knowledge of the heart. After a pretty long conversation he gave me a napoleon, and was about taking his leave, when I asked him to favor me with his card, that I might have the pleasure of calling upon him. As he handed it to me he was a little embarrassed, and held it turned up that I should not see the name; to it to me he was a little embarrassed, and held it turned up that I should not see the name; to relieve him I did not look at it, but haid it upon the mantlepiece, and accompanied him towards the street door; but he would not allow me to go farther than the head of the stairs. On returning to my room I looked at the card, and was not a little surprised to read, written on a very plain eard, Rev. Lord A— H—. There was so much sweetness and deleney in his manners, and so much refined feeling in his soul, as well as piety, that I believed him to be a noble man. Wherever he passes, on his journey towards Italy, he seeks the opportunity of preaching the word, and to afford pecuniary aid to every good work. May the great Head of the church reward him, and make him an instrument of turning many to righteousness. In watering others may he be abundantly watered himself. Would that travellers of this description were multiplied a thousand fold. t turned up that I should not see the name; to scription were multiplied a thousand fold. That they are increasing, is one of the joyful signs of the times. Did Christian travellers know how much it cheers and strengthens the know how much it cheers and strengthens the servants of God, laboring in lonely fields, and the little flocks that surround them, they would never pass through the places where they are to be found without stopping to salute them in the name of the Lord, and to hid them God speed. But alas! how many ministers as well as laymen, like the priest and the Levite, "pass by on the other side."—Sailor's Mag.

Intelligence.

LONDON ANNIVERSARIES. BRITISH & FOREIGN SAILORS' SOCIETY.

The Annual Meeting of the friends of this In-The Annual Meeting of the friends of this In-stitution took place on Wednesday week, at the city of Lordon Tavern. The right hon, Lord Mountsandford was in the chair. The Rey, T. Timson proceeded to read the report, which in the first place related some of the statistics of the the first place related some of the statistics of the port of London, the centre of the operations of the Society. About 4,000 ships are employed in the conveyance of exports and imports. Not less than 15,000 cargoes are annually received in London, and on an average 2,000 ships are lying in the Thames and in the docks, with about 10,000 small craft. There are 20,000 sailors, besides at the context of the co sides others out of employ, constantly in this port. There are also 2,300 small hears, and shout 8,000 watermen, besides 4,000 laborers engaged in There are also 2,300 small beats, and about 8,000 watermen, besides 4,000 labouers engaged in loading and unloading, and 1,200 revenue efficiers. The clust means used by the Society, for the moral improvement of this maritime population, is the preaching of the Gospel. The labous of the Tunnes Missionary having proved so hon-clicial, a second lead been engaged, namely, Mr. J. Welch. During the past year 266 sermons have been prached to suitors in the chapel at Shadwell, 48 indivesses given, and 163 mayer. Shadwell, 48 midresses given, and 163 prayer meetings hold. About 22,360 persons, besides meetings in it. About 22.3.0 persons, besides chi'dren, ind intended their services, nearly 10,-000 of the auditors being sailors. The sailors' library, by which religious instruction is furnish-ed to scamen in the atmost region of the globa-now core ins little short of 4,000 volumes, 20,000 pamphlets, and 100,000 temperance and religions tracts. During the past year 57 ships going to foreign ports had been furnished with loan libra-ries. Barking with its 130 fishing smacks, was no object of solicitation. an object of solicitude to the committee, and they had established 50 libraries in that neighborhood for the benefit of the fishermen and sailors frequenting it. Upwards of 6,000 volumes had been lent to persons on board various ships, and particularly to coasting vessels. A class for the gratuitous instruction of scamen in the science totous instruction of scanen in the science of navigation was still kept open by Captain Prynn, In the day-schools at Wapping there are 165 boys and 96 garls. 136 boys and 114 girls had left the schools during the jerst year. Since the connectment about 1,000 children had received instruction in them. The Sunday-school connected with the Sailors' Chapel was attended by 140 children. The Mother and Infant Friends' with bags of clothes for themselves and bakes The Doreas Society had clothed the children and rphans of many seamen. By the Thamestagen-y 12 preachers were constantly and systemati-ally engaged in preaching the gospel; besides be regular services in the sailors' chapels, from 14 to 18 Bethel meetings are held on board ves-sels in the river weekly. During the past year Captain Pryan had visited 4,679 ships and dissels in the river weekly. During the Captain Prynn had visited 4,679 ships and distributed 70,000 tracts. The report then went on to state the number of vessels on board of which prayer neceings had been held, and gave a very prayer neceings bad been held, and gave a very maxima account of the success which the prayer necessing and occurrence, and gave a very encouraging necount of the success which the agents of the Society had met with, both in this country and abroad. The total receipts of the Society during the past year, were:—Donations, subscriptions, &c., 1,840l. 16s. 4d.; chapel fund, 7l.; the proceeds of a legacy, about 410L, making a total of 2.320l. 16s. 4d. The balance due to the a total of 2.5200. Ris. 4d. The balance due to the treasurer was H. 13s. The meeting was addres-sed by the Rev. Dr. Bennett, the Rev. J. Young, A. M., the Rev. Mr. Farrar, the Rev. J. Clayton, the Rev. A. Kavii, (driven from Prissin by per-secution.) the Rev. R. Knill, the Rev. Dr. Cox, the Rev. J. Campbell Lieut. Fabian, the Rev. J. Williams, the Rev. H. Wilson, Admirals Sir. J. Hillier, and Young, and Caut. Shorz. Williams, the Rev. H. Wilson, Admir Hillier, and Young, and Capt. Slater.

SOCIETY FOR PROMOTING CHRISTIANI-TY AMONG THE JEWS

This Society held its Twenty-ninth Anniveron Friday, the 5th inst. The assemblage of the friends of the Institution on this occasion was numerous and respectable. Before the time fixed for the opening of the business of the day, the children belonging to the Society's school were arranged at each sale of the platform, where their near and healthy appearance had a very imposing effect. They sany several hymns be-fore the business of the day opened. At twelve o'clock, Sir. T. Baring, the President of the Soorders, came on the platform, and took the chair, The Hon. Baronet was supported by Lord Ashley, Lord Mountsandford, the Right Hon. Sir George Rose, the Dean of Ardagh, the Rev. Haldane Stewart, the Rev. W. Marsh, Rev. Hugh Stowell, Captain Bazalgatte, R. N., the Rev. E. Bickersteth, the Rev. E. Tottenham, and the Rev. J. W. Conningham. The Secretary rend the Re port. It began by stating that the funds of the Society in the past year amounted to the sum of

14.530/, 10s, 11st., being a sum of 134/, 10s, 11st. mount of the last year, and the larg-fany year since the formation of The Report then proceeded to dedings of the Society in the past tail the proceedings of the Seriety in the past year, one remarkable point of which was the support given by Lord Palmerston, to the object of the Society, in erecting an Episcopal Hebrew Courch at Jerusalem. Lord Palmerston had sent instructions to our Andassador at Coestan-ticopheto exert binoself to abriate any officionics not might exist in the way of the plan, and the hishon of London had consented to us but Mr. keekayson to the service of that ethurch. The may et of Schnols was particularly dweb upon. subject of Schnols was pertien at y dweb upon. In Bernal Green they accommodate 100 children, (who are fixed to go out as servants or apprentices); in the Docky of Posen, 348; and at Drutsic, 80. There are 42 mesimaries and agens engaged in aboring acong the Lews, who have manifested, at home and almoad, a great dehave manifested, at home and abroad, a great de-sire for the Word of God. Numerous conver-sions have shown that this Word is not preached decreased in vain. Eight Clergymen of the ch of England and 16 of the Missionartes. Content of English of Register of the Episcopal Changel, contains 231 individuals. In Germany and Poland, more prosely es have been oade during the list twenty years, than since the first ages of the Church. A Berlin are 700 bans; and in the province of Silesia alone, been beptised in fifteen years. The following gentlemen took part in the proce of Ardagt., Lord Ashley, the Re-Messrs, E. Bickersteth, E. Tottenham, J. W. doxology was sung, and the meeting broke up.

PRESBYTERIAN CHURCH. DOCTRINES TRUE AND FALSE.

The following document contains an expose of the doctrinal views of what is called the New School portion of the Presbyterian Church, on those points which have occasioned dissensions in that body. It is a part of the protest of those condemned as holding is doctrines against the act of the General Assembly, by which they were declared unsound in the

8. We protest finally because in view of the cir-8. We protest, unally, because in view of the cir-cumstances of the case, we feel that, while we were prevented from uniting in the final vote with the majority in their testimony against eiror, for the reasons above stated, we owe it to onselves, to our brethren, to the thurch, and to the world, to declure condemned; styling them, as we believe, the true on to errongous doctring condemn-

I. That God would have prevented the exf sin in our world, but was not able, without g the moral agency of man; or for aught cars in the Bible to the contrary, sin is inci-

dental to any wise moral system.

Total doctrine. God permitted the introduction of t because he was unable to prevent it consis-with the moral freedom of his creatures, but and benevolent reasons which he has not re-

or 2. That election to eternal life is founded on a foresight of faith and obedience.

True doctrine. Election to eternal life is not founded on a faresight of faith and obedience, but is a sov-

nev of second causes to en away, but rather estal heliod;" nor does this generous purpose ever take ef-fect undependently of faith and both tife. $E_{c} = 0.3$ That we have no more to do with the first sin of Adam, than with the sins of any other pa-

T' ne locici e. By a divine constitution, Adam

was so the head and representative of the race, that as a consequence of his transgression, all mankind he can accurately corrupt, and liable to death, temperal o 4. That infints come into the world as free

factor of Adam was created in the image of liod, endered with knowledge, rightenusness and true indicess. Infinits came into the world, not only destitate of the e, but with a nature inclined to evil, and

ro. 5. That infants sustain the same relation to E 70 5. The intents sustain the same remains the moral government of God as brute animals, and their suffering and death are to be accounted for on the same p incipies as those of brutes, and not by any means to be considered as pound.

True factrine. Brute and cals systam no such relationships.

tion to the moral government of God, as does the human family. Infinits are a part of the human family. And their sufferings and death are to be accounted from the ground of their being involved in the general moral rain of the race induced by the apostacy.

a: 6. That there is no other original sin the the fact that all the posterity of Adam, though by namoral agency; or that original sin does not include a sinful bias of the human mind, and a just exposure to penal suffering; and that there is no evidence in Scripture that infants, in order to salvation, do need redemption by the blood of Christ and regeneration by

ing. Original sin is a natural bias to evil well as adults, in order to be saved, need redemption by the blood of Christ, and regeneration by the Holy

Error 7. That the doctrine of imputation, whether of Adam's sin, or Christ's righteousness, has no foundation in the word of God, and is both unjust and ab-

True doctrine. The sin of Adam is not imputed to his posterity in the sense of a literal transfer of per-sonal qualities, acts and demerits; but, by reason of the sin of Adau in his peculiar relation, the race are treated as if they had sinned. Nor is the rightcous-ness of Christ imputed to his people in the sense of a literal transfer of personal qualities, acts and merit; but by reason of his righteousness, in his peculiar relation, they are treated as if they were righteous.

Error 8. That the sufferings and death of Christ

Error 8. That the sufferings and death of Christ were not truly vicarious and penal, but symbolical, governmental and instructive only.

Tene docteine. The sufferings and death of Christ were not symbolical, governmental and instructive only, but were truly vicarious, i. e. a. substitute for the punishment due to transgressors. And while Christ did not suffer the literal penalty of the law, involving removes of semajones and the prints of hell the did did not saffer the literal penalty of the law, involving remorse of conscience and the pains of hell, he did offer a sacrifice which Infinite Wisdom saw to be a full equivalent. And by virtue of this atonement, overtures of mercy are sincerely made to the race, and salvation secured to all who believe.

Error 9. That the impenitent singer is by nature, and independently of the renewing influence or almighty energy of the Holy Spirit, in full possession of all the ability necessary to a full compliance with all the commands of God.

True doctri e. While sinners have all the faculties The doctrine. While sumers have all the Leadins necessary to a perfect moral agency and a just accountability; such is their love of sin and opposition to God and his law, that independently of the renewing inflaence or Manighty energy of the Hots Spirit, they never will comply with the commands of God.

Excor 10. That Christ never intercedes for any but those who are nestually united to him by fuffit; or that Christ does not intercede for the elect until after their respectation.

their regeneration.

True darter re. The intercession of Christ for the True dorfer is. The intercession of Christ for the elect is previous as well as subsequent to their regeneration, as appears from the following Scripture; viz. "I pray not for the world, but for them which thou hast given me, for they are thine. Neither pray I for these alone, but for them also which shall believe on me through their word."

on me through their word. '

Fror 11. That saving faith is the mere belief of the word of God, and not a grace of the Iroly Spirit. Flint River, Mich. Apr. 7, 1937. JOHN DUDLEY.

True Doctrine. Saving faith is an intelligent and Son, and implying reliance on Christ alone for pardor and eternal life; and in all cases it is an effect of the

and eternatine; and in an cases it is an effect of the special operations of the Holy Spirit.

Error 12. That regeneration is the act of the single thinself; and that it consists in a change of his governing purpose, which he himself must produce, and which is the result, not of any direct inflaence of the Hole Sciale. the Holy Spirit on the heart, but chiefly a persuasive exhibition of truth, analogous to the influence which one man exerts over the mind of another; or that re-

of heart, produced by the special operations of the Holy Spirit, "determining the sinner to that which is and is in all cases instantaneous.

Eccor 13. That Ged has done all that he can for the salvation of all men, and that man hinself must

do the rest.

True doctrine. While repentance for sin and faith in Christ are indispensable to salvation, all who are saved are indispensable to salvation, all who are saved are indebted from first to last to the grace and Spirit of God. And the reason that God does not save all is, not that he wants the power to do it, but that in his wisdom he does not see fit to exert that power further than he actually does.

Error 14. That God cannot exert such influence on the minds of men as shall make it certain that they

ose and act in a particular manner, True doctrine. While the liberty of the will is no

impaired, nor the established connection betwist ns and ends broken, by any action of God on the Error 15. That the righteousness of Christ is not

True doctrine, All believers are justified, not on

Error 16. That the reason why some differ from ers in regard to their reception of the gospel is, they make themselves to differ. Pene dostrine. While all such as reject the gospel

e cir-of Christ, do it not by coercion, but freely, and all who embrace it, do it not by coercion, but freely, the reason why so ne differ from others is, that God has made them to differ. (Signed)
GEO. DUFFIELD.

DIVISION OF THE CHURCH.

There are about 3,000 Presbyterian churche United States. Suppose the number to be 3, and that each of them owns a house of worship worth \$1,000, and the whole will be worth three mill Many of the churches have no houses of ship; but many have those that are very valual des permanent funds for the support of the past other property to a considerable amount. To charches own property to the amount of three mi lions, is surely a mo-

roperty-some, whom we supported, say far the greater part of it n occlesiastical connexion with the General Assembly. If, in a church of 500 members, 495 became cal or immoral, and are excount uning five can hold the property; can control the e, and apply the funds, if there are any, to the

saring on the proceedings of either party in the lat

ajority, proposed that the minority should see de al form a new church, leaving the impority to be th dy, attempt to bind their constituents to such proposal of the minority was, that with the as

of the presbyteries, the present Presbyterian is should cause to exist, and that two new was should be formed out of its materials. How plan would affect such property, we cannot tell probably, much of it would revert to the donors

orities in churches belonging to these synods will able to take possession of all property there, held stern Reserve shall follow up the notice that they given, and shall be successful, then they and r friends well stand in law as the General Asbity, and the "Old School" occupants of such v, throughout the Union, must sobmit, or be

nber of law suits, in every part of entry, which must grow out of it, and the inconduct of the religious litigants, the process is a likely to be very "amicable," or very edifying, very honorable to religion.—New York Observer.

REVIVAL IN NEW BRUNSWICK N J

We are informed by a worthy brother who as present at several religious meetings in -Brunswick, that a work of grace be the Baptist Church of that city about 8 weeks since, through the influence of two young men who visited the place. The number who have who visited the place. The number who have been baptized up to this time is over 100, and the work has extended to all the other congre-gations. All the houses of worship have been pen for meetings twice a day for some time and the interest is universal throughout the city: between forty and fifty have united with the Dutch Reformed, and between fifty and one hundred with the Presbyterian church; all the students in Rutgers College have been brought in except ten. Never was there so powerful a revival enjoyed there before; a large number of the rich have been converted.—Rel. Intel.

To the Editor of the New York Evangelist. FLINT RIVER, MICHIGAN.-We have had in FLIST RIVER, MICHOLS, this new settlement, a precious revival. Last Sabbath the Methodists held their quarterly meeting in our little sanctuary. We proposed

neeting in our little sanctuary. We put union meeting, as the time for our e tion season was at hand; to which they hearti ly assented. It was a good meeting to all who attended.—We forgot our names, and only fel-titat we were brethren. Fourteen were added to our little band as the feuit of our effort, the arger part heads of families. Some of then had been hardened by passing through revival after revival in New York State. One man after revival in New York State. One man was brought to his knees by his little son, six or seven years old. The children of the day school were in the habit of holding prever meetings. One night, when this little boy came home, his mother asked him who prayed. He said, "Why, ma, they all prayed but me." But, why did you not pray, my son? "Why, ma, I don't know how; papa never told me hot to pray." The father who was present, coul ray." The father who was present, could withstead that; and the next morning he a praying man, and has been so ever since. The school taught by Mrs. D. has shared largely in the work. Four of those who have joined

BOSTON RECORDER. Friday, July 7, 1837.

ANNIVERSARIES IN MAINE.

NORTH YARMOUTH, June 27, 1837. MR. WILLIS, -My dear Sir; -After leaving More ad's, in Portland, this morning, we reached this, in ason for the opening public exercises of the Genoral Conference of Maine. But before attempting a sketch of these and other services connected with the and other friends of Temperance, in regard to the public house just referred to. It is but recently that filled with those who came together for prayer, and to this has become a Temperance hotel; and it has beme so not for the sake of pecuniary gain, nor for the scarcely less sordid motive of acquiring a good name with temperance men, but from the fixed deternation of the Proprietor to do what is right, and the trong conviction of his mind that he could not convithout doing what is wrong. Here, every thing is quiet, as in the private family. Here is no apparent ack of company, but all is orderly; prompt and pote attention, without affectation, is shown to each mest: and every want is supplied, at the table, in the sitting room and the sleeping chamber, without parade r apparent effort. Charges are not exorbitant, and on feel yourself in no danger of being overreached, or of being either flattered or brow beaten out of our senses or your money. I have indulged myself the sole ground of the sinner's acceptance with God; that in no sense does the righteousness of Christ bein this somewhat irrelevant notice, for no other reason than to inform the friends of Temperance, as far I may, that when they wend their way "down East," they may now find in Portland what they have enquired for heretofore, I believe, in vain, a first rate and thorough going Temperance Hotel.

The Conference was organized at 10 o'clock, by he choice of Rev. Mr. Ellingwood, of Bath, Moderar, and Rev. A. Cummings, Assistant Clerk.

Prof. Shepard of Bangor, delivered the opening ermon, founded on the words, "Not by might not power, but by my Spirit, saith the Lord of hosts;" appropriate, clear, and forcible, in its topics, arguments and illustrations. If he uttered the sentiments of the great body of ministers in Maine, as he doubt less did, they are still firm in their attachment to the good old way of our fathers, both in regard to docines and measures. And probably there is not an and number of ministers of the Congregational or Presbyterian denominations, in any section of our country, among whom there prevails greater unity of spirit, and harmony of movem ent on all subjects of mportance, than in Maine. May no root of bitterness ever spring up to disturb so pleasant, and so hal-

At 2 o'clock, P. M. the Conference re-assembled for evotional exercises, to which two hours had been alted. These were commenced with prayer, by Rev Thomas Williams, and followed by addresses from Rev. Mr Blood, of Bucksport, Rev. Mr. Hopkins of Saco, and Rev. Mr. Vail, of Portland. Prayer wa then offered by Rev. Mr. Munsel, a missionary in the State, followed with addresses from Rev. Mr. Harding, of Mass. and Rev. Mr. Hand, an Agent of the B. C. F. M. An hour was then devoted to the Agents of Benev.

lent Societies, and was occupied by Rev. Mr. Brown of Postland, and Rev. Mr. Greenless of New York, in pleading the cause of seamen; and by Rev Mr. Brighton, of New York, in behalf of the Ameri-; for what is better fitted to hamble the children of God and compolithe a to lay their hands on their of exhibition of the wants and wars of thousands and illions of their fellow men, who, but for the crimipresent times, had been already supplied with the ans of knowing him who is the light of the world! and the life of men! And, what is better fitted to for the pleasures of usefulness, and the text of God's salvation, then a presentation of the present claims of s successfully met! The influence, the dangers, and the spiritual privations of 100,000 seamen, besoging to our own country, were well told, and the date of the church, to throw herself between them and destruction, was foreibly niged. And evidently the appeal was not made in vam, nor will Maine be backward in these labors of love

The present state of the Bible Society's operations its crippled finances, the sources of its temporary emless the Christian community are sleeping the sleep of of fat things. The stillness and solemnity, of the asdeath; the vast fields lying open to its benevolent laburs, the facilities for prosecuting its enterprise suc-

of the object of the Maine Congregational Charitable Society; the relief of the indigent widows of deceased shall be made willing. inisters, by the Rev. Mr. Bradley of Westbrook. rom Gal. 3. 6. "Bear ye one moothers burdens, and so fulfil the law of Christ." Few charities ap peal more carnestly to the warm and tender sensibilities of the people of God than this, for within the ndividual more helpless, or more deserving of strong ympathy, than the widew of one whose life has een supremely devoted to the spiritual interests of his flock, and who of course has neglected to make those provisions for his family which are deemed indispensable by men in all other departments of life. It is therefore matter of devout gratitude that the ciety for so noble a purpose, and adopted measures, by which a most deserving, though small part of comnunity, may be in some measure relieved from the distressing ills of poverty.

The diversified exercises of the day, have all been ppropriate, and well fitted to meet the somewhat peuliar circumstances of this people. More in regard to these peculiar circumstances hereafter, if God per-

June 28 .- " Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." And feeling throughout the congregational denomination of ces

You are aware that this body, anlike the General As-

professing Christians, and draw not a om remote counties to the place of the annual con- emerging from darkness, be thrown back again into rocation. The Conference, thus becomes the source vocation. The Conference, thus becomes the source of great and salutary influence directly, to all parts of our missionaries be discouraged; their hands weakenthe wide spread community, and in its bosom are ed, and their animating prospects blighted? But I forfostered, and by its care and labors are matured, those various benevolent enterprises by which Mame | jealous. is certainly not less distinguished than any other per-

tion of New England. This day has been mainly devoted to the anniversaexercises of the Maine Missionary, and Maine ecasion, allow me to say a word, gratifying to you Branch of the American Education Societies. At 5 o'clock, A. M. the spacious house of God was nearly listen to short and earnest exhortations to Christian duty. At 8 o'clock, the Conference met for the transaction of its ordinary business, and I need speciits declining the appointment of a Delegation to attend the sessions of the Assembly of the Presbyterian tinue the sale of ardent spirits, nor even of wine, church, in 1838. This was done as it should be, not in the spirit of hostility, but of brotherly kindness. The annual meeting of the Maine Missionary Soci-

> ety was opened with the reading of the Scriptures by the President, Rev. Dr. Allen of Brunswick College, and by prayer. Rev. Dr. Gillet, acting Secretary of the Society, read the report, which, like his former reports, was luminous and happy in its statements, and persuasive in its appeals, as well as tender and just in its allusions to the lamented removal of the late able Secretary, Rev. S. Johnson. Resolutions were then offered and sustained by addresses from Rev. Messrs. Harding, Hand, Brigham, Rogers Storrs, Pomroy, of Bangor, Carruthers and Lane. It appeared from the Report of the Treasurer, that less than \$35 now remained in the Treasury, and from the Report of the Secretary, that between three and four thousand dollars are now due to the missionaries of the Society for labors performed. A subscription was opened on the spot for bringing up arrearages; the result of it I have not been able to ascertain precisely, but understood it to exceed \$2000. In afternoon, the annual missionary sermon was delivered by Rev. T. F. Stone of East Machias, and a general collection taken in aid of the Society's funds

To this succeeded immediately, the Report of the

Education Society, prepared and read by the Secretary, the Rev. Dr. Tappan of Augusta. A very able ument, yet not giving as favorable a view of the spositions of the State toward this all important branch of benevolent enterprise, as is desirable Present number of beneficiaries about 80; treasure empty; \$1000 to be appropriated to day; \$1300 re ed from the parent Society the past year, in addition to about \$3000 raised within the State. I can not give you precise statements on these points, but very clear, that Maine must and will, hereafte ake a stronger hold on the cause of ministerial eduation than heretofore. Probably, though I have not and the suggestion, the great efforts that have be ade within a few years to establish and endow the Theological Seminary at Bangor, have prevented enlarged contributions to the Education certainly those efforts were demanded by the exigens of the church in Maine, and bear most powerfully and happily though obliquely on the great object of the Society.

Resolutions followed the report, and addresses were ade by Rev. Messrs. Dwight of Portland, Fowle of Rhode Island, Lane, of Westloook, and Nash Gen. Agent of the A. E. S. for New England. The entire services, interspersed with sacred ader, were well sustained, and engaged the deer

I should have mentioned, earlier perhaps, that in oly every seat, but every standing place in the spase of worship was occupied for three sur cessive hours during both the morning and after and such numbers were unable to procure even the poor privilege of standing within the walls, that a hall of the spacious academy admining, where the Rev. Mr. Thurston, of Prospect, preached to a erowded andience; and still, many were unable to find a comfortable place, or even any place, in either The spirit of the Lord is here. Not a few minds

have been for weeks deeply in pressed with the inportance of the great truths of religion, and some have already indulged the hope of reconciliation with God. This fact may account, in some measure, for the largeness of the assemblies, though these anniversments, for temporary they surely must be, unsemblies however, I judge must be unusual even in Maine, and may be imputed to the fact of God's specessfully, if furnished with adequate funds, were all cial presence, and whether the whole scene shall fairly and elequently stated by the indefatigable Sec- serve, as it ought, to extend the revival, to quicken retary. Surely the Bible Cause will not languish in the children of God, and awaken sinners to the earnest claims of Jehovah Jesus on their hearts, must be left to the decision of another day. God grant that it may prove a day of his power, wherein hundreds

June 29 .- Last evening the Rev. Mr. Fowler, of by a discourse on the "love of good men for Zion. Though it was not my privilege to hear, it was still pervaded the exercises of the day, did not languish through want of appropriate nourishment in the eve-

were in my power to give you something more than PRINTING PRESSES, ARRESTING THE PROGRESS and the strong, should not be dignified with the rate a meagre detail of the successive services which have or SEMINARIES, &c. &c.! And who can tell the of enthu ninisters of Maine have formed themselves into a So- kept the large assemblage in fixed and solemn attention through this third and last day of the holy convacation. But the attempt must be fruitless, while in that state of almost total exhaustion, which succeeds intense excitement. Let me say, however, that the morning, (after the

social prayer meeting, which, was deeply interesting) was occapied with two important subjects, viz: the in Maine, and the other ecclesiastical bodies, with which the Conference is connected. On the first of these subjects, the Rev. Mr. Hand,

what connexion has this, you ask, with the doings of an Agent of the Board, made a very clear and deeply the Maine Conference? Not a remote one be as affecting statement; which, should it excite but or sured. What the light of heaven is to earth, and tenth of the emotion in the souls of others, that filled what the sun is to the other portions of the material his own, would very early relieve the Board from universe, that, in its humble measure is the Maine their embarrassments, and enable them to prosecute Conference to the great mass of intelligence and moral their great enterprise with redoubled energy and suc-

It is a matter of astonishment, that the public, re sociations of the other New Eugland States, embraces and only ministers, but lay delegates from the several to the heathen world; and having sanctioned all the gency? Do it then. And what your conscience dis-County Conferences. And among these delegates, past movements of the Board, and even urged it to tates, under the impulse of fervent communion with Jeannie Deans, when she survived the "seeing are commonly found men of distinction, for piety, still greater and more extended efforts; should be so God, do, and do it without delay. We think if minarning and influence. And their proceedings are of "slow, in the present exigency, to meet the call for isters of the gospel were to read the communication uch a character, so intimately connected with the increased contributions. Is there not wealth enough alluded to, from the pulpit, with suitable comments, Western Magazine, expresses his desire of

State, as to attract the attention of the great body of | the receipts of the Treasury the last year? Must the | chools be closed, and beathen children just the bosom of an endless night? Must the hearts of bear. Yet let the churches remember, that "God is Mr. Hand's statement was followed by sesolution

and addresses from Rev. Mr. Maltby, of Bangor, Rev. Mr. Chickering, of Portland, and Rev. Messrs. Fowler and Storrs. The Report on the state of the churches, was made

y Rev. Mr. Freeman, of Limerick; a valuable document; made out in his study at home, from other cuments furnished him by the Clerks of the several County Conferences; an incomparably better mode of doing the thing, then that adopted by the "General Associations " of New England. As this report will soon be published, I have not been careful to note its details; and will only say here, that the whole number of congregational charches reported, was 189; the whole nu ober of pistors, 123; the whole number added to the churches, 531; and clear gain of the churches, 331. As in other parts of the land so in Maine, there have been few revivals the past year; yet there have been some churches greatly refreshed and strengthened. Protracted meetings and similar novel measures for promoting religion, if not absolutely unkn on in Maine, are still regarded with a salutary jealousy, and will never supersede in public favor, the divinely established and simple methods used, in the best days of New England.

The Rev. Mr. Palmer, of Bath, and Mr. McKeen, of Belfast, followed the Report with short and appropriate addresses; and Mr. Hathaway, of Bloomfield, closed with prayer.

The services of the afternoon were conducted by Rev. Mr. Cummings, of Portland, Rev. Mr. Pomeroy, of Bangor, and Rev. Messes. Adams, of Brunwick, and Storrs, of Mass. The sermon of Mr. P. was listened to with profound attention, and furnished a very fine illustration of the benevolence of God, m the text, "God is love." The administration of the ordinance of the Supper to 900 communicants, was accompanied with various tokens of strong feel ing and hallowed fraternal love! O Sir, it was good to be there! Let me only add, that through the day religious services have been attended also in the ademy, because the spacious meetinghouse would anmodate all the hundreds present. I could wish that you and many more whom I love, could ave enjoyed this precious season.

P. S. This evening a solemn discourse has been elivered by Rev. Dr. Tappan, of Augusta, on the text, "But he that sinneth against me, wrongeth his wn soul." The morning prayer meetings are to be entinued through the week, and strong hopes are in dulged that the incipient revival will receive a fresh apulse, and that many souls here will have occasion bless God forever for the labors and prayers of God's servents during the week. And who can to but the same glorious work shall be extended from this point to other and distant sections of the state whither the "messengers of the churches" are not Yours, &c.

GENERAL ASSOCIATION OF MASSACHU-

The General Association of this State, met orth Brookfield, June 27, and was organized by the hoice of the Rev. John Codman, D. D., Moderator and the Rev. G. W. Blagden, and the Rev. Joseph Bennet, Scribes. The meeting was very numer v attended, and was one of unusual interest. arratives of the state of religion, although not cor aining many accounts of powerful revivals, afforded sing evidence of the continuance of peace and harmony and of the gradual increase of vital piety

A letter was communicated from the Congregation d Union of Scotland, on the subject of slavery, which with other propositions on this exciting topic, wa committed to a large and respectable committee, who eported several resolutions, which, after some discusn, were passed with great unanimity

Resolutions were also passed, on the subject of Home and Foreign Missions, and Sabbath Schools. These Resolutions, with the Pastoral Letter to the Churches, we hope to give in our next paper.

In view of the low state of religion and the ercial embarrassments, and distress of the time the Association voted to recommend to the churches on their connection, the observance of Friday, the prayer. The public exercises of the Association closed on Thursday afternoon with a sermon, by the Rev. Mr. Adams, of Worthington, and the administration of the sacrament of the Lord's Supper, to up wards of 500 communicants, among whom were 30 who had been admitted to the church in North Brookfield on the preceding Sabbath, as part of the fruit of an interesting revival, which exists at the present time in that highly favored place,

AMERICAN BOARD.

We have strangely mistaken the amount of interest in the missionary cause, if the communication from the Missionary Rooms, published in last week's Re-Fall River, Mass., deeply interested a large audience, corder, does not awaken deep emotions among the friends of Zion. What disciple of Christ can peruse it without feeling pained in heart at the grievous caange of the eye of benevolence, there is scarcely an gratifying to learn from others, that the spirit which lamity which has fallen on the missionary cause. Al. of that feeling which impelled the Puntans to s ready is the intelligence of the necessity of the reduc- home in the wilderness of the New World; and tion of expenditure, on its way to our various missionary stations, throughout the world. The result all who departed from their stern creed, and The day now closing has brought the series of these must be, DISBANDING OF SCHOOLS, REDUCTION would not consent to stand, day and night, in delightful exercises to its conclusion. Would that it of PRINTING ESTABLISHMENTS, STOPPING

> emotions of those beloved men, our missionaries, in pagan lands, when those sad tidings shall reach them. Their hearts bleed now that their means are so small, while the vast harvest, ripe and ready to be gathered, is before them. And how will it he with them when they break the seals of letters, giving them the mel- in literature, which have a kind of conv ancholy orders of reduction in all their expenditures for the heathen? We seem to hear them ery in an ms of the A. B. C. F. M. and the state of religion guish, "Shall we stop that press that is now pouring Commons, the newspapers used to say that h out the waters of life? Shall we disband that scho and send back those smiling groups of children to the ignorance and degradation of their former state? graph is a specimen, that a certain class Shall the walls of that rising seminary be denied an other brick, and stand before our eyes the mouraful New England. What we shall say upon monument of our blasted hopes? Shall we say to will do them no good. New England his the millions around us, starving for the bread of life, easy phrase to remember and to write 'Ah! we cannot feed you, our resources are dried up, and you must perish? ""

Disciples of Christ, have you given the deep as nxious thought to this subject, which its amazing imposing as it does, entire confidence in the wisdom and portance demands? Have you solemnly asked what will sustain no irremediable, at least no many confidence in the wisdom and portance demands? you, as an individual, can do in this distressing exispiritual and moral, and even literary interests of the in Zion to farnish \$50,000 this year, in addition to thousands of those who love our Lord Jesus Christ that quarter of the world, intinating his belief it

would be stirred in heart, and could find no happines but in devising liberal things. We cannot forbear a quotation which we wan

the churches. They, with the divine blessing furnish the needed relief. Only let them reimportance of the occasion, the necessity of imm ate action, and that the result is to be obtained by every one doing something, though it be but fatt Then the grief of the missionaries will soon give plan to joy, and they will soon resume their oaward

THE PURITANS.

The IXth Article of the last North American Re ew, contains some able and spirited rebukes of va ous classes of assailants of New England char We are much gratified to see that dis odical vindicating with such power and e New England, asit has been, and asit is. It is not cessary to agree with the able writer of t all points, in order to commend, with hearty gor will, the manner with which he disposes of so the more important.

A writer in a popular periodical, "The Knicke bocker," published in New York, thus as Because the emigrant from New England character, it by no means follows that he home. We hazard the assertion that New Eng is a land of petty aristocrats. Is any one so as to suppose the reverence for rank and tale the pilgrims brought from England, could be d away by the mere intervention of the Atlantic (We refer not particularly to the Plymouth band, the early population of the East. They had no their mother's milk, a love of show, a res birth; their being had been imbued with the ings, and they insensibly taught them to the Old habits have continued to this day, and a throughout the States, east of the Hudson, a f pride, select circles, upper and lower clasat war with the spirit of our institutions and the eral advancement of that section in in ners and refinement. Consequently we find one class eminently distinguished for elo learning and taste, while the great body of the ple are inferior, much inferior, to the gen selves up as grandees, look down upon the wor classes, instruct their children by example and are of a higher race than the rest of their c is shocking and disgusting in a country when is acknowledged to be the only path to re-per and where poverty is felt to be no disgrace

The North American replies, "Rank and a Every body knows, or may know, that well rural squire, and not a few of them the pany for the governor; and the priest or the aster, for either; and the hard-hunded worthy who built the house they meet in for those spect for birth." Our blood is all one str in the olden day, in times when us closer or more needful, stained full many sabre on the other side of the water, and full ma savage tomahawk, in these Western wilds; red, warm, honest Puritan fluid, which has a been so shy of a villain's veins, and so quick to when battle was to be done for principle a Family pride!" If inequalities of condition us as to property, the only thing in which a tion could exist, were much greater than the seven generations of New England have gir for some such ups and downs, as hardly as loud assertion of such a feeling on the one any very cordial toleration of it on the other have given some opportunity for such the wise man's spectacle, as is apt to there are no laws of entail, to interfere with the ling operations of nature, " servants upon h princes walking as servants upon the e-

"Grandees, who instruct their children themselves airs, and make them believe t higher race than the rest of their count the curiosity of the thing, we would gladly any part of New England, to see one of a grandee, practising upon his argust pure pline, and mark the reception it would meet. best named father, with all the influence of his not to say of his wealth, cannot so much as he son on a footing in good society, if the voot to be profligate. Loss of caste is the mevitale

alty. And on the other hand how yast may influence of blood and guineas, when has actually been in the good society of New land, knows that he has habitually met there perfectly equal footing with the highest circle; not say merely their honored guest, for he may be patronage; but exchanging with an elegant social intercourse. The fact for awkward text for such an expounder of not character, as the writer from whom we have been quoting."

A writer in the "Monthly Magazine" had to the following language concerning our at " Fanaticism is the more appropriate term for bigoted despotism with which they domin strait jacket, in which they enveloped alike the fe

The North American disposes of the will above paragraph to the following purpose. who was curious about the above description marks might find thom in a great variety of tions, but particularly among those belonging ty to use confidence and eschew qualification Lord Custlereah had uttered himself in the i ship had been "airing his vocability. limited vocabulary of which the above are wont to air, when they undertake the many times will they yet compound it, wh build the lofty line." The object of the probation must endeavor that it may cause

Dr. Channing in a recent letter to the Editor

esperiority to New Engla "that a man th that he has a self respect n elder commu that he acts more from from selfish calculation slow to believe that the are under any necessity to any other quarter of th

of these points.

We repeat it. We rejected taking such he England, both the ancient such a writer, as the au about him to so much p defamers, and not afrais when one falls in his way

THE MICC

This is the title given England, of which the out an hundred years s ed ber property, a thousa har daughter, on the co ertain officer who was She declined compliance ried the officer. In cons cordance with a provision appropriated to the rel ers. No application these funds for this purpor power of Algiers w asde the funds were increas occurred to the friends might be employed for from that unhappy coun favor of this course, by Buxton and Clarkson we fund, now amounting t The money has been among the negroes of th eiting. We thus have ! fends designed for the re Africa, are now applied t tives in Christian cou pect of obtaining another imilar grounds. DOG-IN-THE-M

There are too many The pastor in sorveying a gap here and there wh there are two or three of of them there. They have desolation which saddens in this case, when he see the scene of emptiness. to the serious discomfort of In some of our city chare by families who have gone Summer, and which the weeks without an occupant gible parts of the house, tuary altogether. Ought such absence to take son some other memorial of the sirable an one as an unocc blessing of grateful familie to interest themselves son unpresumptuonsly we aff any diminution of the ing his labors on the deser Moreover in some church new are the owners, s often but two only; pews lozen in addition, with the cats might be filled with a a void now painful to the pre heaven. " But the owner a house, and if his pew is with them?" The coholders will rectify this m boring pews should be full all and it should be dilli friends in the Louse even all this would be than to or weeks, or months, or such policy, might find spiri ted for glory. SABBATH S

School Tencher, is, perha confilence in Gol's Word. heartily believed, as living to of the Bible, in regard to the ars. According to that ungovernment of God, daily li his laws, rejecting the offe for the salvation of our say What is the natural effect opiritual mind? The Psale the feelings of every Chri traths have a living reality the transgressors, and was g not thy word." Mark the danger of sinners, but the which was poured upon the feelings are founded upon a mture of law, and the infini tion of singers from God wil anxiety and distress. Their catalogue of iniquity, more than impenitency and unbel bar the gates of heaven, an What, then, would be the f an impenitent class, if he trutha ?

Again; suppose every tead leved the representations of the condition of impeniter their feelings and conduct of the exercises, they should If they believed the alarm to main calm, collected, and und were they to look up and through the ceiling over the Would come over them! W would every one feel, lest precious charge might perish Bible represents these same as standing upon slippery pla that fire that shall never be eannot lie, doclares that their time! He represents himsel bent his bow, and pointed hi the sinner, waiting only to see pierce him through! Do w truths ? Or, do we regard the Once more: suppose Subbi full credence to the

faithful labors, and fervent,

art, and could find no happin

with a pen of iron on the hearts of all " The responsibility rests upon ey, with the divine blessing can Only let them realize the that the result is to ! something, though it be but little the missionaries will soon give place will soon resume their

THE PURITANS.

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rant from New England, is a fine means follows that he is so at d the assertion that New England erence for rank and title, which ntervention of the Atlantic Ocean? ularly to the Plymouth band, but ik, a love of show, a respect for ibly taught them to their children." ntinued to this day, and there i of our institutions and the genof that section in intelligence, manit. Consequently we find there dy distinguished for eloquence, while the great body of the pen ch inferior, to the general level of That people should set them look down upon the working ir children by example and precept irs, and make them believe the

may know, that with us the few of them there are, is comand the priest or the school the hard-handed worthy man. ey meetin, for them all. "Re blood is all one stream. It our division. It is that which times when union was never stained full many a cavaller'. de of the water, and full many Poritan fluid, which has alway n's veins, and so quick to mount done for principle and freedom inequalities of condition among the only thing in which a distinct of New England have given time nd downs, as hardly admit of any ch a feeling on the one hand, o ration of it on the other. They opportunity for such repetition of entail, to interfere with the levelre, "servants upon borses an servants upon the earth."

the rest of their countrymen

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instruct their children to give rest of their countrymen!" For thing, we would gladly travel to ng upon his august parent's disciwith all the influence of his worth, ealth, cannot so much as keep hi good society, if the youth is know Loss of caste is the inevitable pen ther hand how vast must be the in the good society of New Enge has habitually met there the dis ing with the highest circle; we do chonored guest, for hospitality ge; but exchanging with them, on that belong to intercourse. The fact furnishes at for such an expounder of national writer from whom we have just

" Monthly Magazine " had used anguage concerning our ancestors. ore appropriate term for a part ich impelled the Puritans to seek a ness of the New World; and the with which they domineered over from their stern creed, and who to stand, day and night, in the ich they enveloped alike the feeble uld not be dignified with the name

to the following purpose. Any body bout the above description of rethem in a great variety of publicarly among those belonging to classes ich have a kind of conventional libernd eschew qualifications. When uttered himself in the Pouse of wspapers used to say that his Lordtiring his vocabulary." It is the of which the above quoted paraen, that a certain class of writers when they undertake the demerits of What we shall say upon the topic good. New England bigotry is an unber and to write, and very bey yet compound it, while they The object of their disapcavor that it may cause her as litbe. We have hope of her that she emediable, at least no intolerable oked sooner or later on a good deal and "yet lives," as benithily as ten she survived the "seeing of the

a a recent letter to the Editor of expresses his desire of visiting world, intimating his belief in it

he has a self respect, which is not always found and selfish calculations," The North American is any other quarter of the horizon, for lessons on any

We repeat it. We rejoice to see this distinguished riodical taking such high ground in behalf of New sland, both the ancient and the modern; and to see writer, as the author of this article, laying shout him to so much purpose among the small-fry

THE MICO CHARITY.

This is the title given a large amount of funds in Eagland, of which the following is a brief history. and an hundred years since a widow lady bequeath ed her property, a thousand pounds in the funds, to daughter, on the condition she should not marry a min officer who was paying her his address the declined compliance with said condition, and marthe officer. In consequence of which and in aclance with a provision of the will, the money was isted to the release of Christian captives in No application, however, was made for se funds for this purpose, and at length the piratical of Algiers w asdestroyed. In the mean time. funds were increasing at compound interest. It arred to the friends of Africa that these funds to he employed for the benefit of the captives an that unhappy country. A decision was given in or of this course, by an English court, and Mesere on and Clarkson were appointed trustees of the and, now amounting to 115,000 pounds sterling. se money has been applied for the support of school ng the negroes of the West Indies and the Mau-We thus have before us the curious fact that ands designed for the relief of Christian captives in Gica are now applied to the relief of African capors in Christian countries. An English paper inions us that measures are in progress with the prospect of obtaining another large amount of funds on imilar grounds.

DOG-IN-THE-MANGER-PEWS.

There are too many such in many of our churche natur in surveying the congregation, beholds where and there which pains him. Sometimes are two or three of them here and two or three there. They have a look of loneliness and solution which saddens the beholder. Especially his case, when he sees the pews on every side of and of amotiness, crowed as they sometimes are. he serious discomfort of the worshippers.

In some of our city churches, these pews are owned milies who have gone into the country for the oner, and which therefore, will remain many ks without an occupant, while many respectable his are driven into the more distant and less elible parts of the house, or are shut out of the saucabsence to take some pains to leave behind them ne other memorial of their absence, than so undecable an one as an unoccupied pew ? Might not the sing of grateful families come upon them, were they est themselves somewhat in this matter? And resumptaonsly we affirm, the pastor would rejoice his labors on the desert air.

n in addition, with the greatest case Those spare whicht he filled with a little effort, and would fill ed an error in every reader's heart. id now painful to the preacher's eye; and perhaps otherwise unoccupied seat in the kingdom of se, and if his pew is occupied what shall he do

This have a living reality, when he says, "I beheld and Sapphira, Demas and Tom Paine. of thy word." Mark the cause of his grief: not the larger of sinners, but the dishonor and contempt which was poured upon the holy law of God. If our cings are founded upon a right apprehension of the

rises, they should hear the cry of " fire!" ough the ceiling over their heads, what a change Or, do we regard them as false plarms?

northy to New England in some important points, prayers of his people. He has declared that "They | York Express of September 26th, 1836, as an in-| the young streams adown the hills from rock to | that a man there feels himself to be a man; that sow in tears shall reap with joy. He that goeth has a self respect, which is not always found forth, and weepeth, bearing precious seed, shall older communities; that he speaks his mind freely; doubtless return again with rejoicing, bringing his hat he acts more from generous impulses and less sheaves with him." How many teachers sow in tears? How many of them go forth to their labors weeping? How many of them go form to their labors weeping? How few entertain any real expectation of success, are ander any necessity of resorting to the West, or in the conversion of their pupils? Yet, the word of Jehovah is pledged, that if we comply with the condition of this promise, we shall come with rejoicing, ringing our sheaves with us.

Again; look at the numerous promises of God, that will hear and answer prayer, especially, when we desire the outpouring of his Spirit. If teachers believed that, in these promises, he means what he says, with what confidence would they go to the throne of grace, in behalf of the precious souls committed to their charge. And, what blessings would they receive, in return for their devoted labors, and in answer to their fervent prayers. How many of the dear children and youth would they see every Subbath, whose anxious looks and tearful eye would express the deep motions of their swelling bosoms. How many would they hear rejoicing in Jesus, the children' Friend.

NEW PUBLICATIONS.

NIVERSALISM UNMASKED, or, THE SPURIOUS GOSPEL EXPOSED. By James M. Davis, pp. 294. Philadelphia, J. Ashmund & Co. 1837. Sold by Light & Stearns, Boston.

It seems to us " passing strange " that there should a necessity for continued series of writings in opposition to the "doctrine of devils." The decision of reason, conscience, and revelation are so perfectly nious and unequivocal; so full and authoritative that there is no possibility of a mistake in regard to them by any fair mind. And we have the strongest possible conviction, that no man ever becomes a Un versalist, except through the simple force of depravi-

Neither reason, nor conscience, nor revelation have any thing to do with his faith; it is the pure offspring of the "loves" of the father of lies and the rruption of a heart deceitful above all things and rately wicked. And every candid man, who carefully observes the growth of this faith, its characristics, and its results on individuals and communi ties, will infallibly arrive at the same conviction.

Of the author of the work before us, we happen to now nothing, except what is learned from this "labor of love" in the cause of truth. He writes like a young, ardent and determined servant of Jesus Christ who feels a perfect assurance (as well he may) of the truth and strength of his cause; and one who has learned so to handle the shield of faith and the sword of the Spirit, that he can laugh at the spear and habergeon in the hands of truth's foes. We him to be a Presbyterian minister in Philadelphia o its immediate vicinity; a scribe well instructed; and fully competent to maintain the positions he takes, against the common enemy of God and man.

The volume contains three lectures in reply t three others, of Universalist preachers; also, onhundred reasons against the system of Universalism and an examination and refutation of one hundred reasons in favor of the system, by Rev. Thomas Whit temore; also, a tabular view of the doctrines, duties and practices denied by the Universalists, and a re view of twenty-nine proof texts relied upon by Rev A. C. Thomas in support of Universalism.

The work is not distinguished by the clear, clo nd powerful reasoning of Dr. Edwards, or Rev. I Cooke; nor by the keen satire of Haines or M'Clure; diminution of the evidence that he was wast- but yet is not less adapted than either of those work to the end aimed at by the author. It is strictly pop-Moreover in some churches the only occupants of a ular; it brings home the great arguments in desence of truth to every man's bosom, and makes them plain to every man's understanding, and creates a correct feeling toward the advocates of so bald head-

Were it our object to criticise the work, (though we profess no skill in the business of criticism) we n. "But the owner sometimes has friends at his should perhaps suggest some slight changes in the mode of presenting here and there an argument, or in them?" The courtesy of surrounding pew- the phraseology of here and there an important ders will rectify this matter. And if all the neight thought. After all, we deem critical suggestions of

or the salvation of our souls. Do we believe this? revenge, may be deceived by Universalist preachers; What is the natural effect of such a belief, upon a and from this class of men are the majority of their virtual mind? The Psalmist doubtless expresses | converts; converts worthy to be associated with the the feelings of every Christian, with whom these Antediluvians, the Sodomites, Judas Iscariot, Ananias

trusgressors, and was grieved, because they kept The Theatre in its influence upon Literature, Morals and Religion. By Robert Turnbull, Pastor of the South Baptist Church, Hartford Conn. Hartford, Canfield & Robins, 1837. p. 58.

This easay is the substance of a report, as the preare of law, and the infinite evil of sin, the aliena- face informs us, upon the Drama, preparatory to a an of singers from God will be the chief cause of our debate upon that subject, before the "Young Men's turty and distress. There is no sin, in the whole Society," in the city of Detroit, Michigan. It has of se of iniquity, more odious in the sight of God been repeated in a more enlarged form, as a sermon, apenitency and unbelief; no other, which will and by request is now published. And we think it the gates of heaven, and open the pit of wo. well worth the pains which has brought it before the at, then, would be the feelings of the teacher of public. We commend it to the attention of all who impeatent class, if he solemnly realized these would wish to see an additional tributary stream adding itself to the ocean of evidence already existing of Aguin; suppose every teacher fully and heartily be- the corrupting influence of theatrical amusements. fred the representations of the Bible, in regard to We give a single extract only, and it points us to the confition of impenitent souls, what would be direction in which some of the funds have fled, whose feelings and conduct? Suppose, in the midst careful preservation and better use, would have contributed to the relief of the suffering in these pinching by believed the alarm to be false, they would re- times. "It is absolutely painful to think of the imin calar, collected, and undisturbed as before. But, mense sums annually squandered upon a mere amusehere they to look up and see the flames bursting ment, and one, too, so equivocal in its general tendencies. Cue female dancer, Madame Celeste, is said Rould come over them! What alarm, what anxiety, to have cleared \$100,000 in one year. All know would every one feel, lest possibly some one of his the thousands that were made in this country by the ious charge might perish in the flames! Yet, the former Miss Kemble, by Mr. and Mrs. Phillips and blile represents these same individuals, if in penitent, others, the first of whom, Miss K. when she had standing upon slippery places, over the flames of gratified her rapacity, turned round upon her supportof fire that shall never be quenched; and He who ers with the most vulgar expressions of disdain and anot lie, declares that their feet shall slide in due contempt. Mrs. Elliot, a distinguished opera dancer He represents himself, also, as having already stated, that notwithstanding the excessive pressure in his bow, and pointed his arrow at the breast of the commercial world, that "her late engagment in sinner, waiting only to see whether he will turn, to the cities of New York, Philadelphia, Mobile and the him through! Do we believe those appalling New Orleans, yielded her in ninety days acting, the sum of twenty-six thousand dollars." Mr. Kemble are nor, do we regard them as false alarms?

Ince nore: suppose Subbath School teachers gave the proprietor of the Bowery Theatre, New York, which was lately burnt, but has been rebuilt in a leaves upon the trees, the white and blue flow-Once more: suppose Subbath School teachers gave the proprietor of the Bowery Theatre, New York, fathful labors, and fervent, believing, importunate style of greater magnificence, stated in the New ers by the forest path, and the glad leaping of

acement to invest money in the new thertre, that during the last seven years, he had received at the Bowery Theatre, the sum of nearly eight hundred

flower beds of the galleries above him, he felt that have occasioned the present low state of Religion among different Denominations of Christians. By Jeremiah Chaplin, D. D. Pastor of the Baptist Charch, in Wilmington, Conn. Härlord, Canfield & Robins, 1837. p. 103.

The following are the causes manticed.

The following are the causes mentioned and disussed in this volume. I. Neglect of the Bread of Life. II. Improper Connection with the Ungodly. III. Spiritual indolence. IV. Want of a suitable control over thoughts. V. Neglect of prayer, especially secret prayer. VI. Temporal prosperity. VII. Desecration of the Sabbath. VIII. Too great precipitancy in the admission of candidates to church fellowship. IX. Violent Religious excitement. X. Extendoctrines of grace. XII. The manner in which Christian ministers too often spend their time when out of the pulpit. XIII. Prevalence of the opinion that on the paster of a church is devolved nearly the whole work of promoting the interests of religion in the place where he resides. XIV. Manner in which Christians frequently treat the Holy Spirit. XV. Neglect of the daily exercise of repentance toward God and of feith towards our Lord Jesus Christ. Closing address.

This little volume is written in a plain and simple tyle, and evidently under a lively sense of the evil of a state of spiritual declension in individuals and churches The writer has done his work well. He has touched upon many of the winor things (so called) in defective Christian character, and showed with great propriety and conclusiveness their unhappy bearing upon the power and prevalence of religion The serious reader of this appeal cannot arise unprofi ted from its perusal.

THE LITERARY AND THEOLOGICAL REVIEW. for June, 1837, conducted by Leonard Woods, Jr. has just been received from the Publisher, Ezra Col-

lier, New York. The following are the contents: Prospects of Western and Central Africa, by Cy-rus Hamlen, Bangor. Thoughts on Modern Litera-ture, by Hon. George Lunt. Are Pedobaptist Churches, in receiving members, warranted to dispense with Infant Baptism? by Daniel Dana, D. D. Interpreta-tion of Isaiah 7: 14-16, by Rev. N. S. Folsom. Retion of Isaiah 7: 14-16, by Rev. N. S. Folsom. Review of Dwight's Hebrew Wife, by Rev. Wm. Marshall. Moarning Apparel. Celsus, by Enoch Pond, D. D. Romanism and Justification, by Rev. R. Smith. On the Doctrine of Election, Translated from Schleiermacher by the Editor. Piety of the Seventeenth Century. An Impury respecting the Agency System. Review of Dr. Woodbridge on Practical Religion.—An extract from the first article will be found in the last page of this paper.

INDEPENDENCE.

The weather was fine for our annual festival the showers the evening previous had laid the dust and purified the atmosphere, and the delightful. As usual, the bells were rung and the cannon fired, morning, noon and night. Several light infantry companies paraded during the day. Mr. Lauriat ascend-ed in his balloon from East Boston, and passed and his balloon from East Doston, and passed rapidly through the heavens in a south east direction, and was soon out of sight. East Bos-ton was througed with spectators, who had passed over in the ferry boats, and the wharves and the vessels in the dock were crowded, with en, women and children, who appeared to be ighly gratified with the ascensi

The common was covered with an immense is semblage in the evening. The performances of the nusical bands, who occupied two platforms, one erected at the north and the other at the south part of the green, were highly tratifying. The fire works, it is generally ratifying. The fire works, it is onceded, have never been surpass ormer exhibition in this city, among the spectators, it was pleasi

among the spectators, it was pleasing to notice their excellent deportment, and it is no slight tribute to our moral habits to say, that so large a body, (probably 30,000 persons,) were convened, without the slightest disturbance.

The city celebration of the day took place at an early hour, and the orator, Jonathan Chapman, Esq. was listened to with great attention. The devotional exercises were conducted, by the Rev. Messrs. Blagden, Lothrop and Taylor.

the will rectify this matter. And if all the neighbor great should be fall and all beyond should be the prosessing of the session was principally occupied in the bould. After all, we deem critical suggestions of this kind as of little value, since every author, to do not in the bouse even, how much less of an exit of the stancturary weeks, or mouths, or years, those, who, but for the picts, might find spiritual good there, and be fits for giory.

SABBATI SCHOOLS.

The gentest of all deficiencies, in the Sabbath and Teacher, is, pechaps want of fulth, or simple that Teacher, is, pechaps want of fulth, or simple that Teacher, is, pechaps want of fulth, or simple to Teacher, is, pechaps want of fulth, or simple to Teacher, is, pechaps want of fulth, or simple to Teacher, is, pechaps want of fulth, or simple that the Teacher, is, pechaps want of fulth, or simple that the Teacher, is, pechaps want of fulth, or simple that the Teacher, is, pechaps want of fulth, or simple that the Teacher, is, pechaps want of fulth, or simple that the Teacher, is, pechaps want of fulth, or simple that the Teacher, is, pechaps want of fulth, or simple that the Teacher, is, pechaps want of fulth, or simple that the Teacher, is, pechaps want of fulth, or simple that the Teacher, is, pechaps want of fulth, or simple that Teacher, is, pechaps want of fulth, or simple that Teacher, is, pechaps want of fulth, or simple that Teacher, is, pechaps want of fulth, or simple that Teacher, is, pechaps want of fulth, or simple that Teacher, is, pechaps want of fulth, or simple that Teacher, is, pechaps want of fulth, or simple that Teacher, is, pechaps want of fulth, or simple that Teacher, is, pechaps want of fulth, or simple that Teacher, is, pechaps want of fulth, or simple that Teacher, is, pechaps want of fulth, or simple that Teacher, is, pechaps want of fulth, or simple that Teacher, is, pechaps want of fulth, or simple that Teacher, is, pechaps want of fulth, or simple that Teacher, is, pechaps want of fulth, or simple that Teacher, is, pec the audience. Four hymns, appropriate to the celebration, were sung with the most perfect precision of time, and with the sweetest melody which youthful voices well trained could accomplish. Much credit is due to these young performers, and to those who arranged and sundant of the contract of the designs and resolves of the last Convention in relation to this institution. performers, and to those who arranged and superintended the music. A young lad, by the name of Copeland, about 12 years of age, sing a patriotic hymn, commencing, "Before all lands in east or west," in a most charming manner. The Rev. Mr. Aiken, of Park street church, offered a prayer on the occasion, and Mr. John Dane, President of the Society, presided at the meeting. The speakers were, Dea, James C. White, Rev. Asa Bullard, and Mr. C. C. Beaman. Mr. White, congratulated the audience on the interesting object which ted the audience on the interesting object which had brought them together, and addressed the children in illustration of the sentiment, that "all is not gold that glitters." He spoke of military decorations, of balls and parties of pleasure, and of theatres, and stated, that he had often frequented theatrical exhibitions, and had found them to be vain in their character and baleful in their influence. At the conclusion of his remarks, the speaker showed works admirably wed—that there is not the least colter and haleful in their influence. At the conclusion of his remarks, the speaker showed
what was the true gold as exhibited in the gospel, and exhorted the youth to strive after its
attainment.

Rev. As a Bullard, Secretary of the Massachusetts Salbard School Society, followed Mr.
Committee. This was a touching part of the exercises
chusetts Salbard School Society, followed Mr.
Committee. This was a touching part of the exercises

Rev. Asa Bullard, Secretary of the Massa-chusetts Sabbath School Society, followed Mr. W. in an interesting address of fifteen or twenty minutes duration. The question pro-posed by Mr. B. was, "What is true Indepen-dence?" He showed, when children may be dence?" He showed, when children may be said to possess independence, and declared, that courage was essential to it. Courage was defined as the being not afraid to do what is right, and several very happy illustrations were adduced, which were admirably adapted to win the attention and produce an effect upon the minds of the children.

win the attention and produce the minds of the children.

Mr. Beaman made the closing remarks, and seizing upon the last words of the hymn which had just been sung, he said he would echo them, "This is the children's jubilee, "This

The scene reminded him of one he had seen

the young streams adown the hijs from rock to rock, and over the dead leaves and the green moss, sparkling in the sunshine. That sight was a lovely one; but as he stood in this am-phitheatre, and looked upon the human buds and blossoms which surrounded him, and the flower beds of the galleries above him, he felt that he looked upon the service.

The speaker welcomed the youth as children of the free, and drew a picture of the distresses of the revolutionary war, and congratulated his young friends, that they were now living in a land of peace. He deplored the evils of war, and hoped that it might never again come upon the country, and that it might be banished from the world. The soldiers of the Revolutionary war have nearly all departed, but we will thank them, though they cannot hear us, for their toils and sufferings in our behalf. Mr. B. next welcomed the Scholars, as children of the Pilgrim Fathers, and remarked upon their motives in leaving Old England to found New England, and called upon the children to initate their piety. The youth were also welcomed, as Sabbath Scholo scholars, and told of the community of feeling among Sunday Scholars, sive prevalence of the opinion that the influence of religious principle cannot be expected in most cases to be steady and constant. XI. Perversion of the opinion of the constant of the cons throughout the world. A brief appeal was made to teachers, and the virtuous education of children was likened to the planting of shade trees by the road side, for the benefit of pos-terity. An allusion was made to the last circu-lar of the American Board. An army was lar of the American Board. An army was once called upon to retreat when the hour of victory seemed near; every blade leaped from its scabbard, and every voice shouted, No! No! The churches and the Sabbath School children, he was sure would respond that cry now, and that every little girl present, would rather be deprived of a new bonnet, than take from the Heathen children a Bible or a Teacher.

TEMPERANCE DINNER AT THE MARLBORO' HOUSE This spacious and central Hotel, having been "emptied, swept and garnished, and the exor-cised spirit of alcohol cast out," was thrown open for public inspection on the fourth, and a sumptuous dinner was provided, by its excel-lent landlord, Mr. Rogers. The house has been newly carpeted throughout; the stairs, entries, parlors and bed chambers.

There was no absence of good cheer at this

entries, parlors and bed chambers.

There was no abseace of good cheer at this dimer, although pure iced water was the only beverage to moisten the various dishes which were served to the guests. Two odes, written for the occasion, by Rev. Mr. Pierpont and L. M. Sargent, Esq. were sung with fine effect. A large number sat down at the tables. Richard Fletcher, Esq. presided, and addresses, short, to the point, and pregnant with humor short, to the point, and pregnant with humor were made, introductory to the toasts which were drank. Rev. Mr. Peerpont was very happy in his scriptural and classical allusions. Rev. Mr. Taylor threw in some of his origi-nality; and Mr. Hallett, enlivened the meeting ad pregnant with humor by some pertinent remarks. Some of the other speakers were, Hon. S. Fairbanks, Dr. W. Channing, Rev. Dr. Pierce, Rev. Mr. Colman and Mr. Gray.

At the close of the meeting, which was be-

tween 5 and 6 o'clock in the afternoon, every man walked home upon his own legs, a thing which rarely happens at a 4th of July dinner. We can heartily recommend to our friends the house of Mr. Rogers, as being every thing which a temperance man would desire, and wish him every success in his new undertaking.

We have heard from Lowell, that between five and six thousand children met in "Grove of Chapel Hill," and were address Rev. Messrs, Thurston, Porter and Blanby Rev. Messers, I mirston, Forter and Blan-chard. The meeting is said to have been very interesting. The children were from the dif-ferent evangelical denominations. From Salem, we learn, that a very great number of children from the evangelical

purpose.

The first day of the session was principally occu-

The Blessing and the Curse.

orthogonis - chough to destroy more souls a boar the Missionaries will probably be the me hough they may strain every serve till thes Yours, E. [Mr. Spaulding has been laboring as a Mission of the Sandwich Islands, and has now p

Foreign.

LATER FROM ENGLAND.—The ship Parthenon, Capt. Thomas, arrived at this port on Sunday last, from Liverpool, whence she sailed Sunday, May 28th. By this arrival, Messrs. Topliff have received London papers to June 26th and Liverpool to the 27th, two days later than our last former advices. The papers however contain scarcely any thing of inter an American reader. They are principally take an American reader. They are principally taken up in describing the celebrations, fetes, and illuminations of the 24th, on the occasion of the Princess Victoria's birth day, and her reaching her 18th year, which is birth day, and her reaching her 18th year, which is her majority. As she is heiress presumptive to the British threne and realm, the ministers are making arrangements for allowing her an outfit and establishment suited to her exalted destination, now that she has become of age. It is supposed that the subject will immediately be brought before Parliament.

The bill for the abolition of the church rates was read a second time, on the 25th, and carried by a unapority of fire only, which was considered so small a majority for the ministerial measure, as to amount to an indication that the present administration was near its end; it had even been currently reported, that Lord

its end; it had even been currently reported, that Lord Melbourne had tendered his resignation, but this was

Melbourne had tendered his resignation, but this was afterwards contradicted.

The latest Paris papers are almost entirely taken up with accounts of the preparations for the approaching muptinls of the Duke of Orleaus.

The Portuguese Ministers had all resigned.

The Queen's Generals had obtained a series of successes in the North of Spain.

The notice of the money market in the London Times of the 26th offers nothing interesting. No business doing. There was an abundance of money at the Stock exchange, and the usual difficulty in producing the right securities for it. They had not heard of the suspension of specie payments by the American banks. The letters from Literpool spoke rather more favorably of the state of business there; but they observe, that without some improvement in the prices of Cotten the large holders would experience considerable difficulty in meeting their obligations. culty in meeting their obligations.

A Christian Missionary has recently suffered mar-

A Christian Missionary has recently suffered martyrdom in China. He was confined in an iron cage, in which he could neither stand or lie, and portions of his flesh were daily torn off with red hot pincers!! Over 20,000 persons were held to bail in England and Wales last year for criminal offences, of whom 7033 could neither read or write, 10,983 could read and write imperfectly, 2215 could read and write well, 182 were of superior education, &c.

From Texas.-It it reported that the town of Nash-

From Texas.—It it reported that the town of Nashville, Texas, has been taken and sacked by the Cannot he Indians. Their warriors are computed at the enormous number of 15,000, of whom 5,000 are now occapied in devisating the Texan frontiers, led on I day of the trained of the New Court-House August Harin and German—a few English, Latin, Greek and other Languages. printed white men, dissatisfied with the Texan government. President Houston has granted furloughs & Co, and at the lake of some the books may be seen enment. It can be described as the efficient men of the army until the middle of September. In case they should not then return, they are to forfeit their lands, privileges, &c. The dishanding of the army has produced dissatisfaction among the people, who are thus exposed to Indian covered and for sain, at No. 13 Countil. Districted and for sain, at No. 13 Countil.

Domestic.

A Quasi War .- The Governor of Matne, in cor sequence of the arrest of the agent employed to take a census of the Madawaska territory, has issued a general order, caling on the militia of the State to hold themselves in readiness "to obey such orders as the security of the citizens and the honour of the State may require."

From Salem, we ream the eyangelical miniber of children from the eyangelical aith ches shools, were crowded into the spacious meetinghouse of Rev. Mr. Emerson, and that the address to them, by the Rev. Mr. Crosby, of Cincelestown, was a very fine one.

At Andover also, there was a large assembling in the South Meetinghouse. Reports plating in the South Meetinghouse. Reports plating in the South Meetinghouse, and able there addresses delivered.

C. C. The whig gain therefore since then, is not far from 500.

The whig gain therefore since then, is not far from 500.

The whig gain therefore since then, is not far from 500.

The whig gain therefore since then, is not far from 500.

Namely Le Darson.

The Annual Convention of the Protestant Episcopal Church in Massachusetts, convened in St. Paul's Church in this city, on Wednesday the 21st inst., it being the time appointed by the constitution for that protected in St. Paul's Church in this city, on Wednesday the 21st inst., it being the time appointed by the constitution for that excursion for pleasure, and the beat was capsized in a sudden squall. Their names were H. Smith, of Johnson; Wm. P. Tuttle, of Newark, N. J.; Wm.

Foster, 15 years of age, discovered fire at the bottom of the flight of stairs leading to the cupola of the State House. He had his little brother with him, and numediately returned down the flight of stairs leading from the dome. He there found a person, the state flower informed of the fire had been and at the formed at the first the formed at the able to master it, he went to the lower hall, where some carpenters were at work, told them of the fire, and they, with Mr. Brigham, one of the watchmen of the State House, went up with some buckets of water, (kept in readiness for such an emergency.) and speed-ily extinguished the fire. Chips had been piled end ways against the stairs and set on fire.

In Springfield, Mrs. Sarah, wife of George Bancroft, Esq. od daughter of the Hon Jona, Dwight, 34.

ANDOVER TEACHER'S SEMINARY.

Edwards' Drawing Book; N Five Numbers - Juvenile Drawing Book; or in tions in Landscape Brawing, and painting t

STATE Thousand Just Pickershed by WHIPPLE AND DAMRELL, No. 8 Cort led.

Extract from a Notice of Number 13.

Memoir of W. C. Walton,

MRS. PRELP'S PHILOSOPHY. We learn from the City Hall books, that the schoon-

We learn from the City Hall books, that the schooner, Ceylon, Capt. Airey, of Bucksport Me., from St. John N. B. via Lubec, with forty-four emigrants, passengers, was seized last Friday night, on suspicious of attempting to land her passengers, contrary to law, and is now in possession of the Revenue Cutter.

All the Maine Banks have now come into the arrangement of the allied banks, and their bills are received at the Suffolk. All the banks in Massachusetts and New Hampshire, and all in Vermont, with but three exceptions, continue in the arrangement. The effect of the Bank Convention in the latter state has been most excellent.

NOTICES.

AMERICAN EDUCATION SOCIETY.—The regular Quarterly Meeting of the Bank of the latter state has been most excellent.

NOTICES.

AMERICAN EDUCATION SOCIETY.—The regular Quarterly Meeting of the Bank of the All the Rooms of the Society, Boston, no Wesinessbay the 12th day of July, 1837, at 10 o'book A. M. An Examining Committee of the Bank of the Society, Boston, no Wesinessbay the 12th day of July, 1837, at 10 o'book A. M. An Examining Committee of the Bank of the Society, Boston, no Wesinessbay the 12th day of July, 1837, at 10 o'book A. M. An Examining Committee of the Bank of the Society, Boston, no Wesinessbay the regular of the Society, Boston, no Wesinessbay the regular of the Society, Roston, no Wesinessbay the Roston Society of the Society, Roston, no Wesinessbay the Roston Society of the Society of the

works admirably west—that there is not the least coision, but on the contrary, the utmost harmony, bestween the Domestic and Foreign Committees of the Board in all their operations—and closed with an eloquent appeal in belan for Foreign Missions.

The Rev. Mr. Vaughan followed Dr. Milnor, and delivered to Mr. Boone the instructions of the Foreign Committee. This was a touching part of the exercises of the evening. As the modest and young missionary of the Cross stood within the altar while his great and responsible duties were laid before him, all eyes were intently fixed upon him, and no doubt many fervening the first of the cross stood within the altar while his great and responsible duties were laid before him, all eyes were intently fixed upon him, and no doubt many fervening the first of the Cross stood within the altar while his great and responsible duties were laid before him, all eyes were intently fixed upon him, and no doubt many fervening the first part of the cross stood within the altar while his great and responsible duties were laid before him, all eyes were intently fixed upon him, and no doubt many fervening the first part of the cross stood within the altar while his great and responsible duties were laid before him, all eyes were intently fixed upon him, and no doubt many fervening the first part of the cross stood within the altar while his great and responsible duties were laid before him, all eyes were intently fixed upon him, and no doubt many fervening the first part of the late o

Brethren forget them not. Who need the prayers of God's people, if it be not the missionary, who is going far hence to the Gentiles? and in whose behalf will the Father of mercies be more ready to hear and answer the prayer of faith?—Ch. Witness.

In this city, Miss Rusan Symmes, daughter of Mr. Leilands and the Pather Samson, of M.

In this city, Miss Rusan Symmes, daughter of Mr. Leilands and the Pather Samson, of M.

In this city, Miss Rusan Symmes, daughter of Mr. Leilands and Stoddard, aged 1B—Mrs. Cathartine Ann Brewer, wife of the Mission, Miss Mars Salder, it, Miss Nancy, wite of the John Houton, Jr. 48—30—00 Sunday, Mrs. Nabley, with the Cathartine And Brewer, wife of the Cathartine, And Stoddard, aged 1B—Mrs. Cathartine Ann Brewer, wife of the Mission and Stoddard, aged 1B—Mrs. Cathartine Ann Brewer, wife of the Mission and Stoddard, aged 1B—Mrs. Cathartine Ann Brewer, wife of the Mission and Stoddard, aged 1B—Mrs. Cathartine Ann Brewer, wife of the Mission and Stoddard, aged 1B—Mrs. Cathartine Anne Brewer, wife of the Mission and Stoddard, aged 1B—Mrs. Cathartine Anne Brewer, wife of the Mission and Stoddard, aged 1B—Mrs. Cathartine Anne Brewer, wife of the Mission and Stoddard, aged 1B—Mrs. Cathartine Anne Brewer, wife of the Mission and Stoddard, aged 1B—Mrs. Cathartine Anne Brewer, wife of the Mission and Stoddard, aged 1B—Mrs. Cathartine Anne Brewer, wife of the Mission and Stoddard, aged 1B—Mrs. Cathartine Anne Brewer, wife of the Mission and Stoddard, aged 1B—Mrs. Cathartine Anne Brewer, wife of the Mission and Stoddard, aged 1B—Mrs. Cathartine Anne Brewer, wife of the Mission and Stoddard, aged 1B—Mrs. Cathartine Anne Brewer, wife of the Mission and Stoddard, aged 1B—Mrs. Cathartine Anne Brewer, wife of the Mission and Stoddard, aged 1B—Mrs. Nancy, wife of the Mission and Stoddard, aged 1B—Mrs. Cathartine Anne Brewer, wife of the Mission and Stoddard, aged 1B—Mrs. Nancy, wife of the Mission and Stoddard, aged 1B—Mrs. Cathartine Anne Brewer, wife of Mrs. Lamber of Mrs. Lamber of Mrs. Lamber of

From the Christian Watchman THE TEMPEST PAST.

"And look from nature up to nature's God."

But yesterday the lightning's glaring flash
Parted the heavy cloud- with fearful light;
The hollow thunder's crash
Shook the affrighted heavens in its might;
Earth tre ubled,—man the desolation saw,
And e'en his lofty spirit hant with awe! Now, the calm sun looks forth so peacefully,

O er the enchanted earth, with his mild gaze

Of deep serenit;
Calling the misty fragrance with its rays—
Calling the misty fragrance with its rays— It seems a dream that on so fair a scene, So full of beauty, such wild things have been So flamed in fary the Almighty's eye, Forth from the darkness of his threatening brow

His right arm, raised on high, Shook o'er a guilty world—but mercy, now, Shook o'er a gamy Points with a radiant eye to Calvary's stain— Wrath vanishes, and smiles beam forth again. S. B. M.

Miscellany.

DR. HUMPHREY'S TOUR .- NO. 60. ENGLAND. The Factory System. Before the invention of the carding machin

Before the invention of the carding machine nod the spinning jenny, all woolen, linen, and cotton fabrics were munifactured by the slow processes of hand labor. Every farm-house and cottage was, in those times of primitive simplicity, a little domestic factory, where the mother and daughters handled the distaff, threw the shuttle, and clothed themselves and their household by their own untiring industry. It was not till after the middle of the seventeenth century that the jenny, rudely and imperfectly constructed, with a very few spindles at first. came to their relief. This machine soon under-went various improvements; so that the younger children, who had previously been without em-ployment, were able to manage it with dexteri-ty and advantage. In this way, families could do so much more than formerly that they be-gan to be employed by small muster manufac-turers, to spin and weave the raw materials with which they were furnished, and for doing which they received a fair compensation. It was not long, however, before the surprisingly inventive and mechanical genius of Sir Richard Arkwright put thousands of spindles in motion by a single water wheel, which took the spin-ning of warp out of the bands of private fam-ilies, and caused a good deal of complaint. But it was soon found that as the weft or woof could not be spun upon the jeany, the increased de-

rened and encouraged.

This, in the opinion of a very sensible English writer, was the golden age of British manufactures. It was then that the "cottage of the weaver presented an interesting and aniable picture. While he was engaged at his loom, his children were employed in spinning the weft; the feelings and habits of domestic life were entire; and that link of affection between a father and his children, which seems coch were entire; and that link of affection between a father and his children, which secures each from rice and misery, and which is so closely connected with the best interests of society, was sound and unbroken. Lower wages were obtained than are now got under the factory system; but as method, regularity, solviety, and economy prevailed, what they earned procured them more of the necessaries and comfatts of life, than they can now obtain with their increased wages. The relationships of mescals and children were not then a merce. name; home was not then descrited for the ale-house, or for places of still greater debauchery and viee; health was not then so lavishly sacri-ficed to the cupidity of the master manufac-turer, or so much despised and neglected by the manufacturing laborer in the pursuit and includence of his passions. In short, the man-ufacturing classes were then respectable, com-fortable, healthy and virtuous, because they spent the greatest part of their time in their own families, and not in crowded manufacto-ries, anidst the contagion of ignorance, vice ries, amidst the contagion of ignorance, vice

d misery."
It was the invention of the mule, in 1781, a machine for spinning the cotton well, which, by creating large factories, nearly destroyed the domestic system and most disastrously charged the habits and character of the manufactoring laborers, by withdrawing them from home, congregating them by hundreds and by thousands within a recordingly approximately. thousands within exceedingly narrow limits. and thus exposing them to innumerable deleterious influences. I have already glanced at some of the evils which grow out of the factory system, in its present state; but they are so serious and threatening in their aspects, as to

require more than a glance, from the philan-thropic and Christian traveller.

Man was formed by his Creator, not to be moved and governed by water and steam, like a power loom or a machine for setting card teeth; but to be guided by reason and judgment his ingenuity is sharpened by the various contrivances and expedents which suggest themselves to him, for the more successful prosecution of his business. In this way, the mechanic in his shop, or the laborer on his farm, learns to think and to reason; and this habit leads his thoughts to subjects foreign from his daily avocations. His views are enlarged; his mind expands and grows; he is a man and not a machine; an intelligent agent, and not a mere instinctive working animal. What one is another is—thousands and tens of thousands are; a machine; an intelligent agent, and not a mere instinctive working animal. What one is another is—thousands and tens of thousands are; and thus you have an enlightened and enterprising population, the hone and muscle of the state, as well in repose as in every perilous emergency. But how is it with the English operative? A parent puts his son, at a tender age, into one of the great factories of Manchester, or Birmingham, or Sheffield, to tend the picker, or follow the jenny; to grind penknives and lancets, or punch the eye of a cambric needle, or make the eighteenth part of a pin; and the box has no other object or wish but to spend his life in this manner. Now, what is he? An intelligent moral agent, or a mere automaton? He is an operative; that is, if I understand the term, something halfway between a thinking, rational being, and the machinery to which he is attached, and by which he is driven, as by a merciless taskmaster, but belonging to neither. God has given him a mind, it is true; but how are its latent energies to be developed and strengthened? There he is, one of five huadred or a thousand like him, in a cotton mill, and there he must spend his one of five hundred or a thousand like him, in a cotton mill, and there he must spend his days, or he turned adrift to starve. In the perfection to which the construction of ma-chinery is now carried, he has the least possi-ble use for his mental faculties. The invenand machinist have left no thinking for him to do; but merely to obey that mighty impulse by which every thing around is moved. Now what this individual is, hundreds of thousands are, if no willies are the control of the control are, if not millions, at this moment, in England and Scotland. And is not the evil a very land and Scotland. And is not the evil a very great one? Is it not exceedingly alarming? Can Great Britain afford to sacrifice so much intellectual power, for the sake of glutting the markets of the world with her manufactures? What if the majority of her laboring classes should be thus transformed into those anomalous machines called operatives? Where lous machines called operatives? Where would be the sinews of her national strength?

On whom would she call to sustain her renown, or to meet the shock of some mighty invasion? What are the cambries, the laces, the sitis, and the toys, which she sells to us and twenty other nations, worth, in comparison to the sacrifice of English mind, by which they are furnished?

Another great evil of the system is, that it places millions of the British population in a state of extreme dependence for their daily subjecting. This it does in two ways—first, by confining them so long and so exclusively to one branch, or minute subdivision of labor, that they are fit for nothing clese; and secondly, by subjecting them to all the fluctuations of foreign demand. However low a man's ware ges may be, or however much his health may suffer by his employment, or however awaking the may be to place his family in better circumstances, he is obliged to toil on without hope, because, from his habits and education, he can do nothing clese. This, especially when it becomes the condition of the majority in populous towns and whole districts, is a crying evil. Every person of the laboring classes, and indeed of all classes in a state, ought to be so educated, that when the trade or business to which he is mainly brought up, fails, or becomes unprofitable, he can betake himself to some other honest employment. How often do we heard employments, thou cheen and children into mere working machines, honest employment, and endertied, he was an adeltileren into mere working machines, and exception, and prove to us, is not always destitute of the high operatives to extreme dependence, by rendering the basic manifests the irreparable exils of ignorated the provents and exceptions. The neighbour expects the true in another. If the factory system of the family relations in Great true in another. If the factory system of the family relations in Great true in another. If the factory system of the family relations in Great true in another. If the factory system of the family relations in Great true in another. If the factory system of the lous towns and whole districts, is a crying evil. Every person of the laboring classes, and indeed of all classes in a state, ought to be so educated, that when the trade or business to which he is mainly brought up, fails, or becomes unprofitable, he can betake hinself to some other honest employment. How often do we hear of great distress in the manufacturing districts of England, by the sudden falling off of trade, and the consequent shutting up of large establishments. So immensely numerous have the operatives become, that a very slight diminution in the amount of orders is sufficient to operatives become, that a very slight diminu-tion in the amount of orders is sufficient to throw thousands out of work, and place them at once upon the pauper list; and as new fac-tories are built, and more bands are employed, the evil must necessarily increase. Who can tell what multitudes are at this moment beg-ging their bread in the streets of Manchester, or Birmingham, because "no man hath hired them?" Surely, a system which necessarily reduces millions of people to such a state of uncertainty and dependence, needs to be care-fully revised, however, in prosperous times, it may swell the amount of a nation's income. may swell the amount of a nation's income.

Another very serious evil of the English facto-

Another very serious evil of the English factory system, and one to which allusion has already been made, is, that in many branches of it, it undermines the health, and brings on premature old age, and entails bodily weakness and suffering upon posterity. Every body knows that the off-pring of healthy parents are much more likely to inherit robust constitutions, than they of pury or sickly prography. than those of puny or sickly progenitors. De-ny it as the advocates and admirers of great manufacturing towns may, the operatives, both children and adults, male and female, do suffer mes, and caused a good deal of complaint. But it was soon found that as the weft or wearf-could not be span upon the jenny, the increased demand for twist more than compensated for the loss of the warp; so that, instead of being paralyzed, domestic industry was greatly quickened and encouraged.

This, in the online of a very smaller Form. are not muscular and ruddy, like those who grow up in the sunshine. It is idle to pretend, that the factory population of the towns enjoy as high health, and are as vigorous, as the farmers and mechanics of the country. It is not so. They have not the muscle, the pulse, the sinews, the digestion, the sleep of those who breathe the pure air, and go and come at pleasure. Suppose the population of a state to be wholly made up of such a race of slaves to steam nower, as swarm in the narrow steeps.

their increased wages. The relationships of parents and children were not then a mere name; home was not then deserted for the ale-house, or for places of still greater debauchery and vice; health was not then so lavishly sacristiced to the cupidity of the master manufacturer, or so much despised and neglected by the manufacturing laborer in the pursuit and includence of his passions. In short, the manufacturing clusses were then respectable, comfortable, healthy and victuous, because they spent the greatest part of their time in their with a little as possible; and what, but those "evil communications which corrupt good" "evil communications which corrupt good "evil communications which corrupt good" "evil communications which corrupt good "evil communications which corrupt good "evil communications" "evil communications which corrupt good "evil communications" "evil communications which corrupt good "evil communications" the morals of the people as much as it does their health and their lives. In the first place, beinging great masses of people together, under the nost favorable circumstances, and keeping them in the torruptation in a much higher degree than they were in their true and they were in the rest and they were in their true and they were in their tru "evil communications which corrupt good manners," can be expected, when hundreds limits! Add to this the fact, that the counter-acting moral influences are so few and feeble in a majority of the factories; and it would be strange indeed, if they did not, to a fearful exent, become the hot-beds of precocious de-pravity as well as the abodes of adult profliga-cy. That this is virtually the case in Great

ritain, many witnesses testify.

Moreover, it is an acknowledged fact, whatever may be the cause, that the operatives, for the most part, are more improvident and dissi-pated, when they are in what is called full pared, when they are in what is called full work, that is, when the demand for labor is great and wages are high, than any other of the laboring classes. This happened to be the state of things in all the manufacturing dis-tricts when I was in England. More hands were wanted than could be obtained in several were wanted than could be obtained in several important branches, and all who were able to work were well paid—so well, indeed, that multitudes would not work but a part of the time. Again and again was I told by the overseers and master manufacturers, when I happened to visit their factories on Monday, "I am sorry it is not later in the week; but few of our hands are here; they leave sole as Section 1. enot to be contribled and worked to death by the mechanical powers, but to control them. Accordingly, in all the common avocations and pursuits of life, his intellectual faculties are brought into healthful exercise. His skill is improved, not merely by the blind habit of obeying the laws of natural agents; but his judgment is held in constant requisition, and his ingenity is sharpened by the present of the control them.

up something "against a ramy day;" but i struck them so absurdly, that they could hardly refrain from laughing in his face. The common reply was, "Do you think me such a fool as to slave myself to death, to by up money? Let the future take care of itself." The consequence, said Mr. J.—, is, that the moment these people fall sick, or are thrown out of work, they and their families come upon the parish. Mr. S.—, also, who owns a large cuttery establishment in Sheffield, told me, that it was impossible for them to meet their orders from America and other markets, not so orders from America and other markets, not so much from the searcity of good workmen, as because they would not for any price work more than three fourths of the time. Now if I am right in ascribing these habits of idleness, improvidence and dissipation as I do, in a great measure to the inherent vitiosity of an overgrown factory system, and the unavoidable fluctuations of the markets, then here is an immense drawback upon the worth of the invoices, in pounds, shillings and pence. Better make and export fewer goods, than to break up the domestic habits and deteriorate the morals of any class of the people.

of any class of the people.

Of the general disqualifications of operatives for any other than the division of labor which for any other than the division of labor which is assigned to them, and their consequent extreme dependence for the means of subsistence, thave spoken in a preceding paragraph. But there is one particular bearing of this objection against the factory system, as it now exists, which, it seems to me, deserves more attention than it has hitherto received; and which the language of the London Quarterly Reviewers. "The ignorance of domestic economy and want of skill in management, among the manufacturing classes, are almost incredible. The women who have passed their early years in the all-absorbing toil of the mill, are totally uninstructed in the simplest requisites of domestic life. We have heard from the lips of

our Father land, why should not its ultimate developments be equally blighting and ruimous here? If it disqualifies young females there, for the domestic duties of life, so that when they become heads of families themselves, they are "wholly unable to dress a dinner or mend a garment," is it not doing the same thing in this country?

We boast of our manufacturing skill and enterprise and trails we may take the world.

this country?

We bonst of our manufacturing skill and enterprise; and truly we may challenge the world to show anything like it in so young a country. Pre-eminent as Great Britain is in this department of industry, we nothing doubt that we should? Will it contribute to the virtue, to the happiness, to the safety, to the true glory of this nation? Will it strengthen our republican institutions, and give us Spartan hearts and Spartan sinews to defend them? Is it best, that upon the banks of every stream which can be made to yield a great water power, we should be able to marshall "a mile of factory girls," to be reviewed by our Presidents in their tours of observation? Is the cotton mill the best place to qualify them for the responsible duties of wives and mothers in this age, and in this country? When will they ever get initiated into the mysteries of tidy and thrifty house keeping, by following the mule and the jenny, measuring off calico and waiting upon power looms? How much better would they become qualified for the future duties of life, by remaining at home, under parental protection and teaching or by going into respectable families, where they would be kindly treated and well paid, than it is possible they ever should, amid the noisy monotony of the best regulated factory in the hand? Manufactures are certainly useful, and ought to be eucouraged; but they may be carried on to a reasonable extent without this great and alarming innovation up: ly useful, and ought to be encouraged; but they may be carried on to a reasonable extent without this great and alarming innovation up-on the habits of our people. Female labor, I doubt not, is cheaper to the manufacturer, than any other; and of course, enables him to sell his goods at a lower price; nor is it desirable, perhaps, that it should be altogether withdrawn from this channel. But I am sure, it would be from this channel. But I am sure, it would be better for us to pay a cent or two more for our prints and fine bleached cottons, than to weaken the constitutions of a large and respectable class of young females, and disqualify them for the most responsible and important duties at the head of rising families. I marvel how so many thousands of sensible mothers can consent to part with their daughters, and how the daughters can be willing to come down from their green, fleece clad hills, and exchange their bright skies, and healthy breezes, and their bright skies, and healthy breezes, and their bright skies, and healthy breezes, and wide spread landscapes, for the confinement of heated rooms, the annoyance of chemical smells, and the deafening clatter of a thousand handed machinery. Yours sincerely.

From the Litting and Theological Review.

CHARACTER OF THE MOOR AND NEGRO.

As neither the Moors nor the Arabs, have As neither the Moors nor the Arabs, have ever been accused or suspected of any native inferiority, they furnish an excellent standard with which to compare the Negro. There are some points of striking contrast.

The Moor, with every traveller, has the reputation of being cruel and vindictive, and theroughly possessed of the most genuine selfishness of which human nature is capable. The Negro is feinable human in the selfishness of which human nature is capable.

The Negro is friendly, hospitable, and generous. Mango Park furnishes us with a perfect illustration of this opposition of moral traits. He fell into the hands of the Moors, was robbed, abused, and barely escaped with his life. He fled until exhausted, and sheltered himself from a storm beneath a tree. A negro woman found him, just at night, and invited him to her hut, where her maidens were spinning cotton. They ceased until a supper was prepared for him; then spread him a clean mat to sleep on; and when he had apparently fullen asleep, they pursued their labors, which they lightened by an extempore song, of which ke gives the following as an exact translation.

'The loud wind roar'd, the rain fell fast, The white man yielded to the blast; He sat him down beneath our tree, For weary, sad and faint was he. And ah! no wife or mother's care For him the milk or corn prepare. Chorus.—The white man shall our pity share;

Alas! no wife or mother's care The milk or corn for him prepare."
"I was oppressed," says the noble traveller, with such unexpected kindness, and sleep fled

un my eyes,' In all the social and domestic relations, the In all the social and domestic relations, the Moor and the Negro are strongly contrasted. The former is despotic, unfecling, and destitute of moral principle;—the latter is susceptible of strong attachments and the claims of truth. "Srike me," said a young Negro to Park, "but do not curse my mother." He gave expression to a sentiment, which, wherever the slave trade has not destroyed the native character, is a national one. The same tive character, is a national one. The same

the more efficiently is this tight lacing applied, tuntil the object is accomplished. From three years' discipline of this kind, his hopeful daughter acquires a protuberancy of cheeks and lips absolutely incredible. Her general form iscard arm must support her; and when she takes a promemade, a strong slave at each arm must support her; and when she mounts her camel, travellers have witnessed the services of six put in requisition. The Moorish matron then looks exultingly upon her daughter, as und subtedly destined to grace the seraglio of some high-lacent forms. her daughter, as und subtedly destined to grace the seraglio of some high-born prince.

* Park, vol. 1. p. 149. Cuillie, 2. 66.

hibits nobler traits.

A Mussleman prince, Abdulkader, sent two knives to Domel, a Negro chieftian, by his ambassador, who delivered them to Domel with this message: "With this knife Abdulkader will condescend to shave the head of Domel, if Domel will embrace the Mohammedan faith, and with this other knife, Abdulkader will cut Domel's throat, if Domel refuses to embrace it:—take your choice." Domel coolly replied that he chose neither, civilly dismissed the ambassador, and prepared for war. In the result

Rev. Edwin Stevens.—We lately mentioned the death of Rev. Edwin Stevens, American missionary to China. A brief obituary notice in the Canton Register, says,

He arrived in China, as chaplain to the seamen in the port of Canton, on the 26th of October, 1832, and with a few occasional interruptions, continued to perform the duties of that office till his death. He was the seamen's friend. Many of the masters and sailors estations estations. friend. Many of the masters and sailors es-teemed and loved him much, as he did them. teemed and loved him much, as he did them. Clearness, force, and great plainness charac-terized his preaching. During his residence in this country, besides performing his other duties he made considerable progress in the acduties he made considerable progress in the acquisition of the Chinese language, and had formed the purpose of devoting himself entirely to labors for the benefit of those who speak that language. He had already made two voyages along the China coast, brief journals of which have been given to the public. On the 31 of Dec, he embarked for a third voyage, the first part of which it was hoped, would bring him in contact with Chinese emigrants in the Indian Archipelago. He had arrived at Singapore, on 15th of the same mouth, ill of a fever, which terminated with affusion upon the brain till death. The intelligence of his sudden death reached this place two days ago.

REV. DR. HOLMES.-We have heretofore announced the death of the Rev. ABIEL HOLMES, D. D. LL. D., aged 73. He was one of the ablest and most distinguished Divines of our country, and a valuable contribuvines of our country, and a valuable contributor to the list of American works. His American Annals are a monument to his discriminating judgment and patient industry. His Lectures, which were left in a state of preparation for the press, will furnish a much desired
and faithful history of the Ecclesiastical affairs
of New England. Dr. Holmes was orthodox
without bigotry, charitable and esteemed by
all. He died full of honors as of years. Dr.
Holmes graduated at Vale in 1783, preached a
whide to the New England settlers in Medway,
Georgia, and was installed over the church in
Cambridge, in 1791. He was a scholar und
antiquarian, and an auther of no ordinary merit. antiquarian, and an author of no ordinary merit.

The Brother of the Dairyman's Daughter .- I find The Brother of the Dairyman's Daugner,—Indithe following obituary notice of the brother of the Dairyman's Daughter in the Weslevan Magazine; from its association with the subject of that invaluable little tract, the Dairyman's Daughter, it will be interesting

many. "Died, Feb. 25th, at Newport, in the isle of Wight. "The winds rearred and the rains fell.—The poor white man, faint and weary, came and sat under our tree. He has no mother to bring him milk; no wife to grind his corn. Chorus. Let us pity the white man; no mother has he to bring him milk; no wife to grind his corn." Park, Vol. I. p. 193.

An English lady,—the Dutchess of Devonshire—has very well preserved the plaintive simplicity, and almost the very words, of the song in the following version:—

"The load wind roar'd the rain fell fast."

"Died, Feb. 25th, at Newport, in the isle of Wight, aged seventy-one, Mr. Thomas Wailsridge. He was convinced of sin under a streno preached at Newport, in the isle of Wight, aged seventy-one, Mr. Thomas Wailsridge. He was convinced of sin under a streno preached at Newport, in the isle of Wight, aged seventy-one, Mr. Thomas Wailsridge. He was convinced of sin under a streno preached at Newport, in the isle of Wight, aged seventy-one, Mr. Thomas Wailsridge. He was convinced of sin under a streno preached at Newport, in the isle of Wight, aged seventy-one, Mr. Thomas Wailsridge. He was convinced of sin under a streno preached at Newport, in the isle of Wight, aged seventy-one, Mr. Thomas Wailsridge. He was convinced of sin under a streno preached at Newport, in the isle of Wight, aged seventy-one, Mr. Thomas Wailsridge. He was convinced of sin under a streno preached at Newport, in the isle of Wight, aged seventy-one, Mr. Thomas Wailsridge. He was convinced to some intermediation and the strength and was for above forty-five years a much estruction; and was for above forty-five years a much estruction; and was for above forty-five years a much estruction; and was for above forty-five years a much estruction; and was for above forty-five years a much estruction; and was for above forty-five years a much estruction; and was for above forty-five years a much estruction; and was for above forty-five years a much estruction; and was for above forty-five years a much estruction of the chemotre with a streno for a defendance of the w

ter," are promised. Yours truly, W. H. Norris. New York, May 20, 1837.

A Negro Blonde .- In addition to its usual stock of A Negro B'onde.—In addition to its usual stock of natural and artificial curiosities, the Museum has recently received a rare accession in the live way. We refer to the white negro child, a minute description of which was copied into this paper a week or two since from the Cosackie Standard, in the neighborhood of which it was born. Its parents are African, of the ordinary depth of color of the Africo-American race, and irreproachable in character. The child, but for its African foantares, has all the peculiarities of the European Albino, except, that it is twice as white, and, of course, twice as natural. Its skin is fairer than the fairest—its eyes pink, or thereabouts—and its hair like a fleece, of which it has a fine clip. and its hair like a fleece, of which it has a fine clip.

Remarkable - We understand the town of Bernardston, has received the first installments of the Surplus Revenue, amounting to about \$1300, an have directed their Treasurer, H. W. Cushman Est tive character, is a national one. The same traveller was present at a funeral lament over a young man slain by the Moors. The chorus of his mother's song was, "He never told a lie."

Had it been the case of a Moor, she might have said with equal justness, "He never told the truth."

The grossness of the Moorish character is illustrated by his ideal of female beauty. In his view but two things are necessary for the education of a perfect helle,—rich camel's milk and a good whip. When his youthful daughter has satisfied the simple appetite of health, the lash is applied and another bowl of milk must be swallowed. The more nature revolts the throne efficiently is this tight lacing applied, until the object is accomplished. From three years' discipline of this kind, his hopeful daughter acquires a protuberancy of cheeks and lips absolutely incredible. Her general from her discretion of the court." naame to loan the same, with the advice and consent of the over Selectmen, to the people of that Town; but few horrows: small amount has been applied for by the people of ight that town. A remarkable circumstance truly at this

ordination. A Sailor's Melion.—A sailor, seeing some of our domestic slave-traders driving colored men, women and children on board ship for New Orleans market, shook his head and said, "Jim, if the devil don't catch them fellers, we might as well have no devil!"

ing account of a case of hydrophobia in a cow, belong-

ing account of a case of nytrophoba in a c-w, seeing-ing to tehabod Morey at that place:—

"The cove acted very strangely, and it having been supposed that she might have been bitten by a dog which came on shore from the brig Solon, which has bitten a number of other dogs, fears were enterdog which came on shore from the brig Solon, which has bitten a number of other dogs, fears were enterstained that this cow was mad. I thought it might be the horn ail, and adopted the usual remedy in such case, cutting off her tail, boring her horns, &c. I offered her water and she became infuriate and tore the bucket to pieces without drinking. She had a propensity to but things within her reach. The remedies pursued had no favorable effect. She continued the next day in the same situation, and about eleven o'clock that night she became most furious and broke out of the barn, bellowing and raving; first attacking a wheel barrow, which she three about, and then ran to a barrel of water, which she turned over and tossed about until it was not of her reach. She continued to bellow and rear, attacking every thing in her way, until she finally fell dead in the greatest agany. I was unwilling to the reach in the house were so much alarned with her violence, that they fled into the chambers for fear of her breaking into the lower part of the house. I became fully satisfied, as was the case with the great majority of all who saw her in these ravings, that she was mad. She never drank from the being spinning of her sickness, although water was frequently offered her, and its sight increased her fury. She frothed at the mouth and discharged more than three buckets full, as I should think, in the course of that day. After she broke out of the barn, no of that day. After she broke out of the barn, no estimate the she was. The whole neighborhood were in a state of alarm, and her bellowings were heard a great distance."

ABBOT FEMALE ACADEMY.

additional language. 1 00 for eac Instrumental Music, 10 00, Use of Plans. 2 09, Andover, June 23, 1832. 2w.

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June 50.

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